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Mutual Improvement Associations



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IMPROVEMENT ERA.

VOL. XII.

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No. 2

“THE REAL, THE FINAL, THE ABSOLUTE TRUTH.”

BY WILLIAM HALLS.

In *Great Truths* the author, on page nine, asks, “Which of all the religions of the world is the real, the final, the absolute truth?” answering, “We must make our individual choice and abide by it as best we can.” This is a world’s question; it concerns all mankind. Religion is at once the most important, yet the least understood, of any subject in the world, on which we should be the most united, but on which we are the most divided.

We have different schools of philosophy, medicine and science. We have different conceptions of government, resulting in political parties, more or less antagonistic; we have different theories in regard to education; but in nothing do we differ so much as in religion. There is an awakening in regard to education, and many reforms are suggested. We are willing to include in our curriculum instruction on every subject except religion. The most vital part of education is left out; and necessarily so, because if we could agree to incorporate religion in our school system, we are so divided that it would be impossible to unite as to which it should be, so we have to leave it out altogether as “a disturbing element.” As many students, therefore, belong to no church, they

have no religious training; their spiritual natures are undeveloped; an indifference or antipathy to religion is created, resulting in a widespread skepticism, a menace to stable government.

We have eliminated religion from our systems of education and government, and as far as possible we exclude every man who is at all prominent in religion from taking any leading part in politics, education, finance, industry or commerce. If it be true that religion unfits a man for usefulness in the every day affairs of life, the less there is of it the better; for if it should become universal the world's work would stop and we would all starve.

We have relegated religion to a very narrow sphere.

It is not uncommon to hear a man say of a neighbor, "he is a good honest man, but belongs to no church." We frequently hear a man say of himself, "I believe in being honest and virtuous, in being true to my family and friends; in doing to others as I would they should do to me, but I have no use whatever for religion." This attitude of antagonism is surely the result of misunderstanding of the nature and effects of true religion.

Morality, in a restricted sense, may be defined as our duty to our fellow-men, without regard to our duty to a supreme being; as governing our conduct in purely secular affairs. Religion may be defined as our duty to God; but it should not be restricted, as our duty to God must of necessity include our duty to men. We can not love God, and hate our brother. We may say a man is strictly moral, but irreligious; but cannot say, a man is strictly religious, but immoral. Honesty, virtue, temperance, industry, and truth, are the foundation stones on which religion stands, they are the lower rounds of the ladder leading up to the new birth, regeneration and spiritual development. It is not the design of our creation that we remain on these lower rounds, but that we advance to higher planes of spiritual life. Religion includes every phase of morality; so, just as far as a man is moral, just so far he is religious. To say that a man is religious should imply that he is in harmony with his being; that he is doing his full duty, that he is perfect as a man. Jesus said to his disciples, "Be ye therefore perfect, even as your father which is in heaven is perfect." Perfection, as here used, must be taken comparatively. Eternal progression and absolute perfection are incompatible, a contradiction

of terms; absolute perfection is inconceivable. The mathematician is perfect as far as he understands mathematics; but there are problems unsolved. The chemist is perfect as far as his analysis extends, but he is still learning. A child may be perfect as a child, but he does not remain a child; he progresses to manhood, and from manhood to Godhood. Eternal life is freedom to progress; death is to be bound by limitations. "Adam fell that man might be;" that spirits might have bodies of flesh. An evil spirit can never become a child and have a body, he remains in his present condition; those spirits that rebelled and were cast out of heaven, cut themselves off from further progression; this is their condemnation. The student who masters arithmetic does well, but if he ignore algebra and geometry, he cuts himself off from filling important positions in life that require a knowledge of these higher branches; and there is no good-will nor friendship that can put him and keep him in a position that, through lack of training, he is unable to fill.

So, a man who observes the moral law does well, so far; but should he fail to accept the new birth, as offered by the atonement of Christ, and reject the higher law, he cuts himself off from the celestial kingdom. As an honorable man of the earth, he may come forth in the resurrection and inherit the terrestrial kingdom typified by the moon, but there is no sovereign grace nor divine mercy that can give him an exaltation in the celestial kingdom, as he has failed to obey a celestial law. "For he that is unable to abide the law of a celestial kingdom can not abide a celestial glory;" not that he is cut off by any arbitrary decree, he simply cuts himself off. By being content with the development of his mental, physical and social faculties, and neglecting the spiritual, he deprives himself of spiritual blessings; as religion properly includes morality, so the spiritual includes the mental and social faculties. We may say a man is strong mentally but weak spiritually; but we cannot say a man is strong spiritually but weak mentally. A man may explore the lower ridges of the mountain range without ever reaching the summit, but he cannot reach the summit without passing over the lower levels.

That a man, by confining his life to the observance of the moral law, cuts himself off from the kingdom of heaven is made

very plain by the words of the Savior. Nicodemus was no doubt strictly moral, but Jesus said to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." The Jews, in the days of Jesus, were very strict in their observance of the moral law, but Jesus said to his disciples, "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the case of Cornelius we have an example of a strictly moral man, but that was not enough to save him; so, God in his mercy sent an angel to him, who told him to send for Peter who would tell him what more he must do to be saved; if he had told the angel that he was living a moral life, that he was satisfied, that he had no use whatever for religion, and had refused to send for Peter, would he have been justified, would he have been saved?

Seeing that by the observance of the moral law alone, we can not be saved, the question of the author of *Great Truths* is all important. The answer to this question is quite simple. It must of necessity be, "That religion which comes from heaven by direct revelation." A religion of human origin will be bounded by human limitations; it will contain all the author has, and no more; it will be without divine authority, will not be binding on mankind, and may be ignored without risk of condemnation. Its members will be in constant doubt and uncertainty in regard to its doctrines. Its creed will be subject to revision, as the light of reason reveals its errors.

While the religion that comes from heaven by direct revelation, will be an open fountain of truth. Not that its members will be in possession of a fulness of truth in mortality; they must grow in grace and in knowledge of the truth, as it is revealed, "precept upon precept, line upon line," as their minds expand to receive the truth, and apply it in their lives. It will be with divine authority and binding on mankind, and may not be rejected without condemnation. Its members will be free from doubt and uncertainty in regard to its doctrines; "they will know the truth, and the truth will make them free." It will not be limited by any finite creed; and will never be revised, as truth never changes. Religion, in its broad sense, is the all in all; it is the science of eternal life,

the perfect law of eternal progression. It is inconceivable that the Creator would reveal a system of government for his creatures that is incomplete and must be supplemented by innumerable human devices.

A true religion was established by the Savior, with apostles and prophets, ordained to the priesthood, with authority to preach the gospel and administer its ordinances, and instruct the saints as they were inspired by the Holy Spirit; but the Jews crucified the Savior, and the Jews and Gentiles killed the apostles. Revelation ceased, the church was broken up into fragments, each fragment led by uninspired teachers, none having, “the real, the final, the absolute truth.” This condition continued, sects multiplying, confusion increasing, till the year 1820, when Joseph Smith found himself in precisely the same condition as the author of *Great Truths* finds himself. He wished to know which of all the religions of the world was right, and which he should join to be saved; he also must make his individual choice, and abide by it as best he could. But in making his individual choice, he sought an infallible guide. Not trusting to human wisdom, he bowed in humble prayer, and in child-like, simple faith, he asked the Lord which church he should join. In answer to his prayer, he was told to join none of them, that they were without divine authority, that their ministers taught for doctrines the commandments of men, having a form of godliness but denying the power thereof. He was informed that the Lord would soon restore the priesthood and re-establish his Church, and that if Joseph were faithful he should be called to that mission.

In this connection, he had a peculiar experience such as no other person ever had either before or since, as we read of. As soon as he commenced to pray an evil power seized him, not an imaginary power, but a real being from the unseen world, which sought to overpower and destroy him. It is evident from the New Testament that evil spirits knew Jesus as the Christ. So Satan knew Joseph Smith and the mission he was born to fill, and determined if possible to destroy him. Little could the youthful Prophet imagine at this time the effect the announcement of this vision would have, the thorny path he would have to travel, the opposition he would meet; how men and evil spirits would combine for his destruction, and that in a few years he must give his life for his testimony.

The announcement that all the religions of the world were without divine authority, that all the ordinances, baptisms, confirmations, sacraments, and ceremonies, performed by their ministers, for centuries were of none effect, that nothing they had sealed on earth had been satisfied or sealed in heaven, was too true to be passed over in silence. If this had not been true, if the ministers of the various churches had been conscious of their divine calling, that the Lord approved of their administrations, and that their members had an abiding testimony by the Holy Spirit, of the truth of their doctrines, they would have given very little attention to the story of an illiterate fourteen-year-old boy. But being aware of the weakness of their position, and filled with fear and anger at seeing their craft in danger, it is not surprising that they commenced a warfare against Joseph Smith and the Church he organized, which has continued till the present time, and will continue; for, as the little stone cut from the mountain smites the feet of the image and breaks in pieces the iron and the clay, so the truth strikes their systems of human origin, and exposes the error in their creeds.

When Jesus first established his Church, in the meridian of time, it was the iron age in the political history of the world; and, as the Prophet Daniel predicted, the saints were warred against and overcome. But when he re-established the Church through Joseph Smith, the iron age was passed. For ages the Lord had been preparing the way for this work. He preserved this continent for that purpose; and, in his own time, he caused it to be discovered, and moved upon some noble spirits to come to this land, and from among them he raised up wise men and inspired them to found this government, and frame a constitution guaranteeing freedom of conscience, under which his Church could claim religious freedom. And though the Saints have suffered persecution, it has been the result of ignorance and prejudice, and not the fault of the government, but in violation of the constitution. But, as education has become more general, intelligence increased, and the character of the Saints better known, prejudice has given way till in places from which the Saints were driven by mob violence a generation ago, they are now welcomed and live in peace.

The Church as a whole never was in as good condition as it is

today. Its quorums of priesthood are more fully organized, and working in more perfect harmony; its auxiliary organizations more complete and efficient; its splendid system of Church schools, better equipped than ever before. Its missionaries are better educated and of a higher average of intelligence, and command more attention and respect, and are more efficient in their work. As a consequence all the missions are in better working order, more people are being reached, and more converts made, than ever before.

As one of the signs of his second coming, Jesus said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” This is now being fulfilled, and there is now no necessity for men to remain in doubt as to the divinity of this work. In making their individual choice, they can do as Joseph Smith did, they can go to God for wisdom to guide them. In the Book of Mormon, on page 621, there is a precious promise as follows:

And when ye shall receive these things, I would exhort you that ye would ask God the eternal Father in the name of Christ if these things are not true, and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.

That this promise is true has been verified by thousands who have put it to the test. Having heard the gospel as taught by the Saints, and found, by comparisons, that in its organization, ordinances and doctrines, it agrees with the scriptures, they have sought a testimony of its divinity by humble prayer; and, having been convinced by the power of the Holy Spirit, and being baptized into the Church, they have found by experience that all the gifts of the gospel are fully enjoyed.

God is no respecter of persons, and every man, including the author of *Great Truths*, who will go to God and ask for a testimony, with a determination to take upon him the name of Christ, and do the Father's will, may receive a knowledge of the divinity of this work, and that the religion given to the world from heaven, through the mission of Joseph Smith, is “the real, the final, the absolute truth.”

Mancos, Colo.

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

"I have only given you a mere outline of a few of the reasons that might be presented to prove the existence of God," continued Nelson. "It would take too long to give half of those that might be brought forth. I would suggest that you make it a matter of serious study. You know it is impossible to reason upon a subject about which you have no knowledge. Evidence comes with understanding. With the intelligence you possess, I am satisfied the doctrines of our religion will appeal to you when you become better acquainted with them, for they are consistent with reason. If you will devote as much study to religion as you have to law, for instance, or to any of the sciences which you have mastered, you will be satisfied that it is based upon principles of truth."

"Well, I can agree with much that you have presented. One thing let me ask: What evidence can you show to prove that God is a personal being, and that he is in the form of man, as you claim?"

"I cannot conceive of God being anything else than a personal Being, and that he is in the form of man. We are the children of the Deity, and as offspring are like their parents, I cannot believe otherwise than that we are in the image of our Heavenly Parent. But I am giving you the scriptural doctrine of Deity, while I presume you want scientific testimony. However, I would like to refer you to scriptural proof, if you will be kind enough to consider it."

"Let me ask you, Brother Melbourne," interrupted Brother Jones, "what is your estimate of individual testimony as evidence?"

Don't you consider that the testimony of men is valuable as proof?"

"I do not consider it worth much on such subjects," replied Herbert. "Some people will testify most solemnly that they know God lives. How can they know such a thing any better than I can?"

"By investigation, I will answer," explained Brother Jones. "You know that a good deal of what we call knowledge is received by us on the testimony of others. In your studies at college you accepted hundreds of statements made by the professors without any demonstration whatever. One's knowledge would be very limited, indeed, if he only accepted as truths those facts that are proven to his outward senses. In studying geography, such a person would have to travel the world over and see for himself every nook and corner, in order to be convinced that the places actually existed; and so it would be with every other study."

"I remember," added Brother Nelson, as an illustration of what Brother Jones was remarking, "when I was on my way home from my mission, I got in conversation on the train with a young man who was just returning from an eastern medical college. We were talking about the medical profession, and I asked him if the microbe theory, advanced as an explanation of the cause of diseases, was generally accepted by medical men. 'O yes,' said he, 'there is no question as to its being correct.' Then he expressed his own satisfaction that the theory was sound beyond dispute. I inquired if he had made any original investigation of the subject. He said he had made none whatever; it was unnecessary; and yet he accepted it upon the testimony of his teachers."

"Yes; but if he had desired to demonstrate the truth of the statements made to him he could have done so," responded Mr. Melbourne.

"And so may you prove the statements made by men who testify they have come to a knowledge of God."

"Well, I should like to know how it can be done."

"By personal investigation, I would say. Men who are in possession of a knowledge of God have gained it by first accepting the testimony of others and following the instructions laid down for their guidance in these matters. With faith in the

promises made, they have prayed to God and received answers to their prayers; they have complied with the ordinances of the gospel, and the promised results have followed—the gift of the Holy Ghost has been received. As evidence that they have received the Holy Ghost, the promised gifts of the Spirit are enjoyed by them. Their minds are enlightened, and the testimony of Jesus brings to their souls absolute knowledge of the existence and goodness of God. This knowledge is an outgrowth of faith and experience; and brings to one's soul an actual demonstration of the truth of the gospel which they have accepted."

"But, excuse me," interrupted Herbert, "what do you mean by their having demonstrated the truth of the gospel? They are not saved yet while they are on the earth; and when they die we do not know what becomes of them—we never hear from them."

"No," continued Oscar, "they are not saved, but they are being saved; they are on the right road, and so far as they have progressed they know they are right. Let me illustrate my meaning. When a child begins to go to school he is given to understand that by following the teachings he is about to receive, he will be enabled to read all kinds of books. At first it is only a belief with him—he does not know, but his faith is sufficient to cause him to put forth an effort. After a few lessons he finds he can read simple words. His faith is now turning to knowledge. While he may not yet know that he will become a fluent reader, he does know that he has learned to read easy sentences. He knows that he is taking the right course and can demonstrate it to his entire satisfaction. It is the same with one who undertakes to gain salvation: he proves the correctness of the principles of the gospel as he puts them into practice."

"O yes, that may be true," assented Herbert, "but how can you prove, for instance, that there is a resurrection?"

"We must approach that doctrine by degrees. Let us begin with something more fundamental. You know one cannot work in algebra without a knowledge of the first principles of mathematics. The resurrection is a promised reward of the future, not a principle to practice in our every-day lives. We obtain assurance of its being a fact, by proving other truths that more directly concern us. When we obey the rules of conduct that the

gospel teaches, and the rewards promised as immediate results follow, we are justified in believing that those promised for the future will also come—”

“But, friend Nelson, you haven’t explained to my satisfaction how one can demonstrate the resurrection to be a fact.”

“I am coming to that point now, I trust, if my meaning is not already clear to you. With nearly every gospel requirement is promised a temporal blessing. When the requirements are obeyed and the immediate results promised are realized, is it not reasonable to conclude that the future blessings promised will also follow? Besides, when one has accepted the gospel in all sincerity, the Holy Spirit reveals to him that it is the truth. It assures him beyond all question that the Lord lives; that all the promises of the gospel are true, and that his course in life, if continued, will bring him eternal salvation. I may not be able to make this entirely clear to you all at once. It requires time and study, and practice, too, to become fully convinced of the truths of religion. You, of course, must realize that, from your experience in studying other subjects. True religion is a science that requires thoughtful and diligent study. It cannot be fully grasped or comprehended in a few lessons. It is a life study, and requires faith and works combined to master it. One who has not given it this kind of an investigation is not capable of passing judgment upon its merits, any more than one ignorant of the subject is able to judge of the correctness of astronomy, or of chemistry, or of any of the sciences.”

Mr. Melbourne made no reply to this last remark of Mr. Nelson, but sat in a thoughtful mood, with his chin resting on his hand and his eyes turned to the floor.

After a moment’s silence, Mr. Jones ventured to suggest to Herbert that he read the “Lectures on Faith,” found in the forepart of the Doctrine and Covenants. That excellent treatise, he thought, would help him to reach the conclusion that there was good reason to believe in God.

“It’s pretty dry reading,” was Melbourne’s comment. “I never could get interested in the Doctrine and Covenants.”

“Perhaps you never got a full understanding of what you did read,” suggested Nelson.

"Perhaps not," answered Melbourne.

"The book is a rich mine, containing nuggets of the finest philosophy; but the gems of truth it contains have to be sought," said Nelson.

"Philosophy, did you say!" exclaimed Melbourne in surprise. "I didn't think there is any philosophy in it. I am fond of science and philosophy, and have read some of Emerson, Spencer, Schopenhauer and others, but I never thought of looking for philosophy in the writings or teachings of Joseph Smith."

"I fear you haven't studied his teachings very much. According to my idea, Joseph Smith's philosophy, so far as the purpose of life is concerned, is the only philosophy worth studying. His teachings not only agree with the sacred scriptures, but they harmonize with science and reason. One strong evidence of his inspiration is the power he possessed to expound scriptures and show that there is harmony between the different passages, and no conflict between them and true science. But," added Mr. Nelson, "it is getting late, and we do not wish to tire you. I would just like to add, in conclusion, that I believe that if you will only give the matter study and prayer you will find there is overwhelming evidence of the existence of a Creator, and that his gospel has been revealed anew in our day. The gospel is nothing less than a rule of conduct by which we can get the best results out of this life, and at the same time prepare for the future. It is not arbitrary in its requirements. It does not demand any rites or observances just to please an inexorable being. Our obedience to the gospel pleases the Lord, because he desires the salvation of his children; and there is no other way whereby we can be saved and exalted and become like him, except by the plan which he has given us. There is a reason—a scientific reason, if you will admit it—for every principle and ordinance taught in the gospel. Its principles will appeal to your scientific mind, if you will study them; and I believe that every objection you may have against the doctrines of true religion can be explained to your satisfaction."

"Well, I hardly know about that," said Herbert, "there are many things about religion that do not appeal to me, and if you can enlighten me upon some of them, I shall be willing to listen."

You are welcome to come and see me whenever you have the time."

"I shall be pleased to explain what I can in my simple way, so be prepared with your questions. We will call again soon—"

"I would like to invite you to attend the meetings of the Young Men's Mutual Improvement association of the ward, and also to become a member. You know we meet every Tuesday evening," interposed Brother Jones, as both teachers arose to depart.

"O, I may attend occasionally, but I will not promise to become a member. I have been to your meetings once or twice; and to tell the truth, I was more interested in the president of the Young Ladies' association than in the lesson. I believe I would rather join the Young Ladies' association. The influence of that talented and lovely young lady, Miss Williams, the president, would convert me to religion sooner than all your arguments," confessed Mr. Melbourne, as he arose to shake hands with them as they were going.

"I'm glad to hear you admit as much," said Mr. Jones. "That is just what Brother Nelson and I have been contending—that testimony is more effective than argument. The testimony of Alice Williams' devoted life is more convincing than all of our reasoning. Alice is a most excellent and lovely young lady, and she is a product of the gospel. Her pure and useful life is a demonstration of what the gospel of Christ will accomplish."

Bidding Herbert and his mother a pleasant "good night," the teachers took their departure. It was too late to make another call that evening, so they returned to the Nelson home, and after a short visit Edward Jones escorted Lizzie Anderson to her home, and then, with a light heart, went to his own home, feeling well satisfied with the experiences of the evening.

After the teachers left the Melbourne home, Herbert remarked to his mother, "Oscar Nelson is a pretty bright fellow. His mission has polished him considerably; and he seems to be able to preach as glibly as the best of them."

"Yes," replied Mrs. Melbourne, "his mission has been a blessing to him. I wish you would prepare yourself that you might be worthy of filling a mission. I am in hopes that some day that call will come to you; and it will come if you will only be ready to obey."

"O, no danger of me being called. They do not want men of my stamp. Well, if I were as well satisfied with religion as Oscar is I might go and preach it."

"Well, Herbert, dear, take his advice and study the gospel, and pray for a testimony of its truth. Nothing in the world would afford me greater happiness than to see you take an interest in the Church."

"Some day, mother, I may 'get religion,' if there is anything in it."

"But do not delay it too long—start now, before it is too late. And you ought to be thinking of getting married before very long. Your brothers and sisters were all married before they reached your age, my son."

"Married! There you go again! Urging marriage! I suppose I am old enough for that—perhaps too old. My married associates tell me they have abandoned me—left me behind to come along with the next generation."

"In your half joking way you confessed to the teachers that you admired Alice Williams. You ought to prove your worthiness for such a girl as she is. Indeed, I think she is one of the best and sweetest young ladies in the community."

"Do you really think so, mother? So do I. I may be more in earnest than you think. I believe she is just handsome and bright and witty. But then she's religious, and won't marry a fellow unless he is the same. Well, I can't blame her."

"Nor I," added Mrs. Melbourne. "She is deserving of a good man, and the best thing for you to do is to attend your meetings and begin to pay your tithing and perform your other duties as I have always pleaded with you in kindness to do."

Herbert said no more upon the subject that night. When he retired to his bed a short time later, he could not sleep. He could not help thinking of the words of those teachers and those of his mother—and of Alice. He tried to dismiss the thoughts from his mind, but they would not vanish. He lay awake far into the night pondering in his mind the arguments of his visitors, reviewing his career, and reflecting upon the almost aimless course of life he had been leading for the past few years. True, he had been industrious and temperate, but of what benefit was his life to

the community or to mankind at large? He called to mind his mother's oft-repeated counsel and encouragement. He fully believed that it was through her influence he had been kept free from the deadly evils and temptations of the world. He really loved his mother, his dearest friend on earth, who was ever patient and kind—willing to sacrifice everything, even life itself, for his welfare. He was the idol of her existence. He was her dear "baby;" and since all the others were married and living in their own homes, and her husband was dead, her attentions were mostly confined to him.

The next day the same thoughts haunted him. He could not drive them away. He felt a sense of ingratitude such as he had never experienced before. While he had always sought to be kind to his mother and considerate of her feelings, he had treated her counsel respecting religion, somewhat lightly, not with the least intention of causing her grief, only thoughtlessly. Now he realized that his conduct in this regard was unkind to a parent who manifested everlasting kindness towards him. Hitherto he had justified himself in the thought that he could not force himself to comply with his mother's wishes and be interested in religious matters. If he pretended to be religious, just to please his mother, he knew he would be a hypocrite, and a hypocrite he despised. But now he remembered that his mother never asked more than that he study and investigate her religion. In truth, it never dawned upon him before that there was anything to study about religion. He had regarded it as only a sentiment. Before this visit of the teachers the night before, he had never dreamed that there was logic in religion—that anyone claimed for it a place in rational philosophy, or that it could be harmonized with science. He now promised himself that he would make an attempt, at least, to investigate the gospel. He would not announce this intention, not even to his mother, but would proceed quietly to carry it out. He decided to attend meetings on the Sabbath day, and to read those "Lectures on Faith" found in the Doctrine and Covenants; and further, he decided he would pray—yes, he would make an attempt at it—a practice he had neglected since he was a boy.



[Photo by Geo. Albert Smith.]

TWIN BUTTES, NEAR BLUFF, SAN JUAN COUNTY, UTAH.
The Men in the Picture are Bishop Samuel Redd, and Patriarch
Kumen Jones, of Bluff.

ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

III.—LUKE.

Another of St. Paul's companions was his biographer, St. Luke, the evangelist. The friendship that existed between these two men was perhaps as remarkable as that between the great Apostle and his son in the faith, Timothy. Both Paul and Luke were doubtless men of education, of a high intellectual order, but while one was the cultivated Jew, the other was the cultivated Gentile. It is evident from the names mentioned by St. Paul in Colossians 4: 10, 11, of those who were of the circumcision, that Luke was not one, his name being coupled subsequently in verse 14 with that of Demas. Hence, he must have been a Gentile convert, and Dr. Farrar thinks that there is no reason to reject the unanimous tradition that he was by birth an Antiochene. Dr. John Kitto, in his *Cyclopædia of Biblical Literature*, tells us that the name Luke is a contracted form of Lucanus, indicating that St. Luke was descended from heathen ancestors; while Dr. Scott, in his *Commentary on St. Luke's Gospel*, clearly points out that in the Acts of the Apostles the writer (St. Luke) does not say, in "our," but in "their," tongue (Acts 1: 49), showing that he could not have been a Hebrew, but a Greek or Gentile. Origen and Epiphanius say that he was one of the seventy disciples of our Lord, but if so he must have been an eye witness of nearly all the facts recorded in his gospel, and to this he himself would seem to give the denial in chapter 1: 12 of the Acts of the Apostles, in which he would appear to suggest that he was merely making a declaration of those things which had been delivered unto him, among others by eye witnesses and ministers of the word. Had he been one of the seventy, he would scarcely have written in this way.

The Apostle calls his friend Luke, "the beloved physician," thus indicating the profession to which he had been educated; and Dr. Farrar thinks that he may have been a freed-man. Some ancient writers credit St. Luke with having been a skilful painter, and the picture of the Madonna which the writer saw over the high altar in the church of Santa Maria del Popolo, in Rome, is one of those attributed to him by the Roman hierarchy.

The Revd. John Healy, LL. D., the author of *St. Luke as the Amanuensis of St. Paul*, writes thus of the Evangelist:

Assuming that he was a Gentile convert and a physician, we may fairly conclude that the great writers of the ancient world were his study, that he had read the history and witnessed the struggles of different schools of thought, that the artistic refinement of Greece and the broad justice of Rome had both their influence upon him; and we know that, to crown all, he had by his conversion to Christianity learnt all that is most real and true in Judaism itself. The two (Paul and Luke) were as different in their training as men could be, yet, as Christians, they had that in common which united them in the closest bonds of friendship.

When and where, or by whom, St. Luke was converted to Christianity is not known, and he himself does not appear to have alluded to the subject either in his own gospel, or in the Acts of the Apostles; the tradition, however, is that he accepted the faith at Antioch. From the fact that St. Paul never refers to him as his son, as he does in the case of his converts Timothy, Titus, and Onesimus, but merely as "the beloved physician," it is presumed that he was not converted by the great Apostle. St. Luke must have been a Christian before A. D. 57, for it is said that he wrote his gospel some twenty-four years after the ascension of our Lord, and that event occurred, according to Bible chronology, in A. D. 33.

Owing to the nobleness and sweetness of his disposition, St. Paul appears to have had the gift of attracting and drawing to himself many individuals of very diverse temperaments and characters. St. Luke among others was soon brought under his spell, and, notwithstanding the fact that a friendship with the Apostle was at all times fraught with great danger, his faithfulness to Paul was very manifest throughout all that is known of his life. The author of *The Saints our Example* writes of him thus:

Throughout perils and hardships to which we shall never be exposed, St. Luke stood steadfastly by St. Paul even unto death.

Luke would seem to have first met Paul at Troas, for, as Dr. Farrar points out, this accurate writer of the Acts of the Apostles in his biography of St. Paul very modestly uses the pronoun "we" for the first time in recording the Apostle's departure from that place. It will be remembered that it was at Troas where a night vision appeared to Paul, in which a man of Macedonia stood before him and prayed him to go over to that country, and to help them there; and St. Luke, in recording this fact, suddenly uses the word "we." He writes: "After he had seen the vision, immediately we endeavored to go into Macedonia" (Acts 16:10). An interesting note on this subject is given by Dr. Farrar on page 479, Vol. I of his book, *The Life and Work of St. Paul*, which I may with advantage quote here:

The "we" begins in Acts 16:10, it ends when Paul leaves Philippi 17:1. It is resumed at Philippi at the close of the third missionary journey, 20:5; and continues till the arrival at Jerusalem, 21:15. It again appears in 27:1, and continues throughout the journey to Rome. Luke was also with the Apostle during his first (Col. 4:14, Philem. 24) and second imprisonment (II Tim. 4:11).

Here, then, we see that Luke was St. Paul's companion from Troas on his second apostolic journey, he was with him at Philippi, accompanied him to Jerusalem, and, so far as we know, never left him again till his martyrdom in Rome.

How pathetic are those words, almost the last ones written by the great Apostle shortly before his death, and addressed to his friend Timothy from the gloomy dungeon in which he was incarcerated in the imperial city of Rome: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me" (II Tim. 4:10, 11). This faithful friend and companion was nearly always by his side, and we feel no wonder, therefore, at the deep attachment which Paul had for his "beloved physician," whose character he had once summed up some six years previously in the words—"the brother whose praise is in the gospel throughout all the churches"—(II Cor. 8:18). It is pleasant, too, to think that the medical skill and attention of this devoted friend must have been as great a source of comfort to the aged, feeble and sick Apostle, as we are sure that his companionship

was a source of consolation to him during all the many trials of his later life.

Dr. Plumptre, in his *Excursus on the Life of St. Luke*, tells us, that according to tradition Luke lived to the age of eighty-four years; and was crucified at Elœa in the Peloponnesus, on an olive tree; or, according to another story, died a natural death in Bithynia. His bones are said to have been brought to Constantinople from Patras, in Achaia, by order of the Emperor Constantine, and to have been deposited in the "Church of the Apostles" there.

IV.—MARCUS.

Mark, we know, was one of Paul's companions during the latter's first Roman captivity, for, in writing from Rome to the Collossians, in A.D. 64, the Apostle sends them salutations from Aristarchus, and from Marcus' sister's son to Barnabas (Col. 4: 10). It is a somewhat debated point as to whether St. Mark the Evangelist, and the Marcus referred to by St. Paul, are one and the same individual. St. Peter mentions the Evangelist at the close of his first general epistle, in which he alludes to him as "Marcus my son" (I Peter 5: 13), and it is therefore supposed that he was one of Peter's converts. Dr. Farrar tells us that according to Papias, Mark accompanied Peter as his interpreter (*ερμηνευτης*). The authoress of *The Saints our Example* does not look upon Mark the Evangelist and companion of St. Luke, as being one and the same person as John, surnamed Mark, the companion of St. Paul; and the reason she assigns for this conclusion is in her own words, that "trustworthy records concerning the Evangelist state that he was latterly Bishop of Alexandria, and died there in A. D. 62." If such were the case, then certainly the Mark whose presence St. Paul so greatly desired during his second Roman imprisonment—"take Mark and bring him with thee, for he is profitable to me for the ministry" (II Tim. 4: 11), could not be the same individual as Mark the writer of the gospel that bears his name, because the Apostle's second epistle to Timothy was not penned till A. D. 66, or four years after the alleged death of the Evangelist. By some authorities, however, it is believed that Mark did not go as the first Bishop to Alexandria till a much later period; and so the question is still left in doubt, and such celebrated historians as Grotius and

Lardner are accepted as leaders on each side of this controversy.

Dr. Farrar, who has made a careful study of the life of St. Paul, and has had frequently among other matters to deal with the great Apostle's friends and companions, nowhere seems to have touched upon this debated question; but from the fact that, in the index to his book, *Life and Work of St. Paul*, he includes under the one single name of Mark, incidents relating both to Mark's companionship with Peter, as well as to his companionship with Paul, it must, I think, be concluded that he viewed the Evangelist and the man called "John surnamed Mark" as one and the same person. The writer of the present article looks upon them as the same individual on the following grounds: Allowing not only the possibility, but also the probability that there was more than one convert to Christianity in those days named Mark, it would be both strange and unlikely that there was more than one who had the name John prefixed to that of Mark. When Peter was miraculously delivered by an angel from prison in Jerusalem, he at once went, we are told, to the house of John surnamed Mark (Acts 12: 12); and we may fairly conclude that this was no other than his convert whom he designated as "Marcus my son" (I Peter 5: 13). Indeed, it seems natural to suppose that he would have gone directly to this friend's house, where we are certain that he would have received a warm welcome, for Peter was himself a Galilean, and had no home of his own at Jerusalem to go to. Then again, when we come to the supposed other Mark who was the companion of Paul and Barnabas, we find that he, too, is mentioned as John whose surname was Mark (Acts 12: 25). Once also he is simply called John (Acts 13: 5 and 13). We also read of this man as being called John, surnamed Mark, at the time when the unfortunate contention arose between the Apostles Paul and Barnabas about taking Mark with them on their second joint missionary journey (Acts 15: 37, 38). Then again, it is equally unlikely that two men, both of whose names were John, and both of whom were also surnamed Mark, should also both have been called Marcus, inasmuch as this is a purely Latin name indicating, as Dr. Plumptre tells us in his commentary on the Acts, some point of contact with Romans or Roman Jews. We find Peter calling his convert and companion "Marcus my son," and we also find Paul in writing to the Colos-

sians sending them salutations from his companion "Marcus." In this way the identity of the two men seems to the writer to be as complete and satisfactory as it is possible to make it.

We learn from what is recorded in Acts 12: 12, that the name of Mark's mother was Mary, and that she lived in Jerusalem. We may also conclude, from the absence of any mention of his father, that his mother was a widow. She must also have been a Christian, as many Christians appear to have gathered themselves together in her house to pray, and we may also suppose that she was a person of some importance in the Christian community, because a portion of the Church made her home a place of meeting. From the fact, too, that her brother Barnabas had land which he sold, and the proceeds of which he laid at the feet of the Apostle Peter, it is not improbable that she, too, was in fairly well-to-do circumstances. In Colossians 4: 10 we read that Mark was sister's son to this same Barnabas, or in other words the latter's nephew, and as Barnabas, whose real name was Joses (he having, we are told, been surnamed Barnabas by the Apostles), was a Levite, it is evident that Mark must have been connected with the tribe of Levi, and probably belonged to it.

The first we hear of Mark's work in the conversion of the Gentiles, was when he left Jerusalem with Paul and Barnabas (his uncle) on their first missionary journey (Acts 12: 25). They went to Cyprus, where, of course, he and Barnabas must have had relations (Acts 4: 36), and thence, passing through various other places, they came to Perga in Pamphylia, and there Mark suddenly deserted his companions. All sorts of conjectures have been advanced to account for the motive of this strange defection on his part. Some think that he may have got tired of the fatigues of the journey in countries in which traveling was associated with so many hardships and dangers. He was we know very young, and in those days may have been of a vacillating and inconstant disposition. Some have suggested that he probably wished to return to his widowed mother in Jerusalem, who may have been suffering persecution there like many other Christians at that time. But whatever may have been his motive, having once put his hand to the plough he ought not to have looked back, and it would seem as if the Apostle Paul not only resented this desertion on Mark's

part, but also considered his action so blameworthy, that on a subsequent occasion when he had arranged with Barnabas to undertake another joint missionary journey in order to re-visit the churches they had already planted, he most strongly opposed the suggestion of the latter, who may very probably have seen some extenuating circumstances in his nephew's former conduct, to take Mark with them. The two old friends who had hitherto worked together in such amity, now grew so heated over this dispute, that they could apparently find no other solution to the difficulty but to sever their connection with one another, and so Paul chose Silas to accompany him, while Barnabas took Mark and returned with him from Perga to Cyprus (Acts 15: 37 to 41).

At this stage Barnabas and Mark disappear from the history of the Acts of the Apostles, but we still find some interesting references to Mark in some of the epistles. After he had labored with his uncle in Cyprus, we discover him back again with his father in the faith, Peter, in Babylon in A. D. 60 (I Peter 5: 13). After this we find that he returned to Paul, for he was with that Apostle during his first imprisonment in Rome in A. D. 64 (Col. 4: 10). From what the Apostle then wrote to the Colossian church, we may infer that he had previously in some conversation, address, or letter given expression to his views about Timothy, perhaps in terms of distrust, owing to the latter having forsaken the work in Asia Minor. But by this time Paul had evidently changed his mind about him, or, as Dr. Farrar says, had seen fit to modify his previous unfavorable opinion regarding him; consequently, when sending Mark's salutation to the Colossians, the Apostle added the following words,—“touching whom ye received commandment, if he come unto you, receive him.”

Doubtless Mark had long repented of his defection at Perga, and had since labored zealously in the cause of the gospel of his Master, making up in every possible way for the coldness and indifference he had formerly exhibited in the work of the Lord; because we find the Apostle, during his second imprisonment in Rome, longing to have Mark back with him as a fellow-laborer; and we also find him writing to Timothy an express request, as Dr. Farrar puts it, that he would bring Mark with him to Rome to solace his last imprisonment, because he had now found him—that which he had once failed to be—“profitable to him for the ministry.”

Eusebius, the historian, tells us that Mark introduced the gospel into Egypt, and became the founder of the church at Alexandria. According to later accounts he suffered martyrdom at that place by being dragged to death in the streets of the city.

Pas de Calais, France.

[TO BE CONTINUED.]



[Photo by George Albert Smith.]

ON THE EDGE OF THE HILL CUMORAH.

On September 21, 1823, the Angel Moroni appeared to Joseph Smith, the prophet, and told him "there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent. He also said that the fulness of the everlasting gospel was contained in it." The book was the Book of Mormon; the place where it was hidden is the hill Cumorah, in New York.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

VII.—LIVING LIFE OVER AGAIN.

During a terrific storm a few years ago a ship was driven far out of her course, and, helpless and disabled, was carried into a strange bay. The water supply gave out, and the crew suffered agony of thirst, yet dared not drink the salt water in which their vessel floated. In their last extremity they lowered a bucket over the ship's side and in desperation quaffed the beverage they thought was sea-water. But to their joy and amazement the water was fresh, cool and life-giving. They were in a fresh water arm of the sea, and they did not know it. They had simply to reach down and accept the new life and strength for which they prayed.

Man, today, heart-weary with the sorrow, sin and failure of his past life, feels that he could live a better life if he could only have another chance, if he could only live life over again, if he could only start afresh with his present knowledge and experience. He looks back with regretful memory to the golden days of youth and sadly mourns his wasted chances. He then turns hopefully to the thought of a life to come. But helpless he stands between the two ends of life, yet thirsting for the chance to live a new life, according to his bettered condition for living it. In his blindness and unknowing, he does not realize, like the storm-driven sailors, that the new life is all around him; he has but to reach out and take it. Every day is a new life, every sunrise but a new birth for himself and the world, every morning the beginning of a

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

new existence for him, a new, great chance to put to new and higher uses the results of his past living.

The man who looks back upon his past life and says, "I have nothing to regret," has lived in vain. The life without regret is the life without gain. Regret is but the light of fuller wisdom, from our past illumining our future. It means that we are wiser today than we were yesterday. This new wisdom means new responsibility, new privileges; it is a new chance for a better life. But if regret remain merely "regret," it is useless; it must become the revelation of new possibilities, and the inspiration and source of strength to realize them. Even omnipotence could not change the past, but each man, to a degree far beyond his knowing, holds his future in his own hands.

If man were sincere in his longing to live life over, he would get more help from his failures. If he realize his wasted golden hours of opportunity, let him not waste other hours in useless regret, but seek to forget his folly and to keep before him only the lessons of it. His past extravagance of time should lead him to minify his loss by marvelous economy of present moments. If his whole life be darkened by the memory of a cruel wrong he has done another, if direct amends be impossible to the injured one, passed from life, let him make the world the legatee to receive his expressions of restitution. Let his regret and sorrow be manifest in words of kindness and sympathy, and acts of sweetness and love given to all with whom he comes in contact. If he regret a war he has made against one individual, let him place the entire world on his pension list. If a man make a certain mistake once, the only way he can properly express his recognition of it, is not to make a similar mistake later. Josh Billings once said: "A man who is bitten twice by the same dog is better adapted to that business than any other."

There are many people in this world who want to live life over because they take such pride in their past. They resemble the beggars in the street who tell you they "have seen better days." It is not what man *was* that shows character; it is what he progressively *is*. Trying to obtain a present record on a dead past is like some present-day mediocrity that tries to live on its ancestry. We look for the fruit on the branches of the family tree not

in the roots. Showing how a family degenerated from a noble ancestor of generations ago to its present representative is not a boast;—it is an unnecessary confession. Let man think less of his own ancestors and more of those he is preparing for his posterity; less of his past virtue, and more of his future.

When man pleads for a chance to live life over, there is always an implied plea of inexperience, of a lack of knowledge. This is unworthy, even of a coward. We know the laws of health, yet we ignore them or defy them every day. We know what is the proper food for us, individually, to eat, yet we gratify our appetites, and trust to our cleverness to square the account with Nature somehow. We know that success is a matter of simple, clearly defined laws, of the development of mental essentials, of tireless energy and concentration, of constant payment of price,—we know all this, and yet we do not live up to our knowledge. We constantly eclipse ourselves by ourselves, and then we blame Fate.

Parents often counsel their children against certain things, and do them themselves in the foolish hope that the children will believe their ears in preference to their eyes. Years of careful teaching of a child to be honest and truthful may be nullified in an instant by a parent's lying to a conductor about a child's age to save a nickel. That may be a very expensive street car ride for the child,—and for the parent. It may be part of the spirit of the age to believe that it is no sin to cheat a corporation or a trust, but it is unwise to give the child so striking an example at an age when it cannot detect the sophistry.

Man's only plea for a chance to live life again is that he has gained in wisdom and experience, if he be really in earnest, then he can live life over, he can live life anew, he can live the new life that comes to him day by day. Let him leave to the past, to the aggregated thousands of yesterdays, all their mistakes, sin, sorrow, misery and folly and start afresh. Let him close the books of his old life, let him strike a balance, and start anew, crediting himself with all the wisdom he has gained from his past failure and weakness, and charging himself with the new duties and responsibilities that come from the possession of his new capital of wisdom. Let him criticize others less and himself more,—and start out bravely in this new life he is to live.

What the world needs is more day-to-day living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it. This view of living kills morbid regret of the past, and morbid worry about the future. Most people want large guaranteed slices of life; they would not be satisfied with manna fresh every day, as was given to the children of Israel; they want grain elevators filled with daily bread.

Life is worth living if it be lived in a way that is worth living. Man does not own his life,—to do with as he will. He has merely a life-interest in it. He must finally surrender it,—with an accounting. At each New Year tide it is common to make new resolutions, but in the true life of the individual each day is the beginning of a New Year if he will only make it so. A mere date on the calendar of eternity is no more a divider of time than a particular grain of sand divides the desert.

Let us not make heroic resolutions so far beyond our strength that the resolution becomes a dead memory within a week; but let us promise ourselves that each day will be the new beginning of a newer, better and truer life for ourselves, for those around us, and for the world.

[TO BE CONTINUED.]

THE SUNSET.

(For the Improvement Era.)

Behind the clouds the sun is setting,
 Another day is done.
 Souls have come or ceased their fret-
 ting,
 Battles lost or won.
 The sky is beautifully tinted,
 In crimson and in green.
 Mortal masters never painted
 Such a perfect scene.

Logan, Utah.

The wings of night are spreading slowly,
 The splendor fades away.
 Bend your knees in vespers lowly
 For the passing day.
 Oh, plead with God in fervent meekness,
 For his boundless love;
 That you may always, though in weak-
 ness,
 See the light above.

A. J. HANSEN.

DO WE FORGET?

BY ELDER D. A. LATIMER, PRESIDENT OF THE WISCONSIN CONFERENCE.

As a religious body the Church of Jesus Christ of Latter-day Saints thoroughly believe and strongly advocate the principle of pre-existence, or of our having lived in our heavenly home as spiritual beings before coming to this earth.

A great many objections are raised against this idea, by those not of our faith, and many say, "If that be true, why do we not remember something of our former life; of our former associations, and why are we not able to tell of things we knew while in that pre-existent state?"

This idea of a life before is not a new one, but has appealed to many in times past. The poet Wordsworth said,

This life is but a sleep and a forgetting,
The soul that rises with us—our life's star,
Has had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter darkness,
But trailing clouds of glory do we come,
From God, who is our home.

Also one of our own poets, Sister Eliza R. Snow, thus:

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.

The Bible also gives us many passages on the same subject; for instance: In speaking of death, Eccl. 12: 7, "Then shall the dust return to the earth, as it was, and the spirit shall return to

God who gave it." As it is impossible to return to space unless we have been there before, we must have existed with God before coming to the earth.

Yet the question still remains, "Why do we forget all our knowledge of things pertaining to that former life, and yet at the resurrection regain that knowledge, and have added to it what we gain while here on earth?" The Prophet Joseph Smith says (Doc. and Cov. sec. 130: 18): "Whatever principle of intelligence we attain to in this life, it will rise with us in the resurrection."

God is a great Being, and works only on natural principles; therefore, our forgetting can come about only in a natural way. Let us see if we can venture a solution.

First, we will look at the spirit while in the spirit world, then consider the body in which it dwells while here on earth, and lastly the result of the union of the two; continually holding in mind that all knowledge gained in this life is by means of vibrations passing along sense-nerves carrying impressions to the mind; that all movement is by means of vibrations; that knowledge of all things is only in a relative degree; and that in the sending of messages or sensations, the instruments of both the sending party and receiving party must be attuned to each other, as in wireless telegraphy. Also that it takes different toned instruments to transmit or receive different sensations or impressions—likening the nerves and nerve-endings to conductors and instruments.

Again, truth is a knowledge of things as they are, and as they were, and as they are to come, and "all truth is independent in the sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence" (Doc. & Cov. sec. 93: 24-30).

Therefore, as this earth is different from other planets, truths here are independent and in a way different from truths elsewhere; which condition makes it impossible for knowledge pertaining to the life before to be transmitted by us to one another here, because we are not provided with instruments of the right kind either to send or to receive.

Now, viewing the spirit in the spirit world, we see it as an intelligent being, "living with the Father of spirits," responding to the surrounding environments, and having its own free agency to

obey or disobey the laws governing the sphere on which it dwells; and as sin is merely the breaking of law, it can sin there as well as here. The apostles asked Christ, "Who did sin, this man or his parents, that he was born blind?" Thus we progress in the life before.

Then, after having kept our first estate in the scale of advancement, it is our desire to come to earth and increase our store of knowledge—this is accomplished by our being thrown into entirely new surroundings.

But to make it possible for us to dwell here on earth, we must take upon us a body of flesh and blood; the make-up of which we will now consider.

The physical make-up of man is of the earth earthy; and made to respond to the conditions existing here, and here only—provided with only five means of communication from the outer world to the inner being—the five senses.

Now, as impressions that reach the mind are produced by outer objects causing vibrations to pass along the sense-nerves, and as the scope of vibrations that will effect the nerves is very limited, we gain, by means of the senses, a knowledge of only the regular elements of earth. We feel air, but cannot see it; we hear sounds, but cannot feel them; we see the beauties of nature, but can neither feel nor hear them, and so on; and if we do ever become able to see, feel, or hear the finer vibrations that are ever around us, the senses must be toned to that high pitch, or be assisted by complexly constructed instruments.

The body might be likened to a perfect machine, which in and of itself has no intelligence nor power to move or act. For instance, a locomotive is all charged with steam and in readiness to draw the coaches swiftly over the plains, yet it is useless until the engineer—the life or spirit of it, enters the cab and pulls the throttle, which causes it to move.

So with the body, a perfect mechanism with all its organs, and well filled with air, the propelling power, yet it is a helpless, unintelligent piece of clay until the spirit enters it and causes it to move and act.

We will now look at the result of the union of the two. On entering the body, the intelligent being from the other world is

suddenly enclosed in a dark "cell" which in and of itself has no intelligence and only five unused inlets to carry impressions from this new outer world to the intelligent being within; and as the scope of vibration that will affect the nerves is very limited, and those only caused by the coarser earthly objects, the being within has no means at its command by which it can make known to its fellow-man the knowledge it brought from the world before, because conditions here are different and independent from those on the sphere from whence it came.

So we say that we forget all concerning our former existence; yet, strictly speaking, we do not forget, but haven't at our command the rightly toned instruments to transmit it to others.

Although many times, in the lives of all people, when the feelings are aroused by some extraordinary incident, thoughts and ideas suddenly pass before the mind's eye and take us back to a knowledge which must have been gained elsewhere.

Thus we can infer that the little infant which enters this life is an intelligent being from the other world, clothed upon with an earthly tabernacle in which it is to dwell while passing through this second estate, to gain the experiences of this, a new world.

The knowledge that is gained in this life by means of the five senses, is assimilated with the knowledge we brought with us, and, as the first impressions are the most lasting, they should be the best; also, as there is neither good nor bad to the child, it should be taught opposites, so it will be able to choose between good and evil as it grows older; and the body should be kept pure and healthy, that the spirit might have a perfect house to dwell in.

Then, after we leave this life and the spirit is freed from the body, we have the means of communicating all our store of knowledge, and therefore pass on as more intelligent beings for having passed through this sphere of existence—and continually go on and on unto perfection. Christ said, "Be ye perfect, even as your Father which is in heaven is perfect."

In conclusion, it can be said that it is only in a natural way that God brings about the many changes and, from what has been said, naturally enough we are unable to converse with our fellow-man about a knowledge of our life before.

The prophet again gives us a clue as to how we will be able to realize greater things by these words:

“There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.

“We cannot see it; *but when our bodies are purified, we shall see that it is all matter*” (Doc. and Cov. sec. 131: 7, 8).

But let us make the best of what we do have and with earnest endeavor approach the throne of our Heavenly Father whose glory is his intelligence; the mysteries of today to be made clear in the future. “For there is nothing covered that shall not be revealed, neither hid that shall not be known.”

Milwaukee, Wis.

THE COMING OF THE KING.

(*For the Improvement Era.*)

'Twas eve, a glorious eve in Bethlehem;
The sun had set in banks of gold,
While crimson o'er the landscape rolled,
Till glorified appeared the homes of men.

Thus heralded the advent of the King
Whose glowing splendor fills the sky—
That blushes as he draweth nigh—
While zephyr-clouds afar the radiance fling.

Yet still the sunset gleameth as the gold
That filters through transparent veil,
Wherein his hosts majestic sail—
Till Moab's mountains all the glory hold.

Night's mantle close enwraps Judea's plain,
'Mong sable folds gleam gems alight—
A glowing star, most wondrous sight—
The jewels of the One who comes to reign.

The Choir Invisible attend the King.
The glory of the Lord shines round,
While angels making joyful sound,
Announce his birth, and glad hosannas sing.

LYDIA D. ALDER.

Salt Lake City, Utah.

THE MISSION OF THE PROPHET JOSEPH SMITH.

BY EDWARD H. ANDERSON, IN "MANUAL FOR JUNIOR CLASSES,"
1908-9.

Joseph Smith was not quite thirty-nine years of age, when he was called upon to lay down his life for the cause that he was instrumental in the hands of God in establishing upon the earth.

His life is a wonderful example of progress and action. Think



Joseph Smith the Prophet was born in Sharon, Windsor county, Vermont, December 23, 1805. The pond below the cottage at his birth-place is here shown.

of what he learned and achieved in those years! His whole career teaches the value and nobility of work. But it teaches also that the work we do should be agreeable to the will of our Father in heaven; also that his will can be known by every one of us, if we do as Joseph did,—ask the Lord in faith.

While Joseph Smith was still a boy, he sought God in prayer and found him; as a result he startled all the world with the knowledge that God is in the likeness of man; and that he can and will reveal himself to men in answer to prayer; just as well today as in Bible times.

As a youth, Joseph was shown heavenly visions which taught many precious truths, among them the hidden resting place of a wonderful record of the old inhabitants of America, containing the fulness of the gospel, and which he later obtained, translated by the gift and power of God, and published in his poverty, to the world. Hundreds of thousands of copies of the Book of Mormon have since been distributed, in many languages, and in many nations of the earth, and read with profit by the people.

As Joseph ripened into young manhood, and when he was less than twenty-five years of age, he organized, by command of God, the Church of Jesus Christ, and, by appointment, stood at the head of the greatest gospel dispensation in the history of the world.

As a man, Joseph laid the foundation of the Church, God's "marvelous work and a wonder," so broad and strong that those laborers who have followed after find in it no defects; but, on the

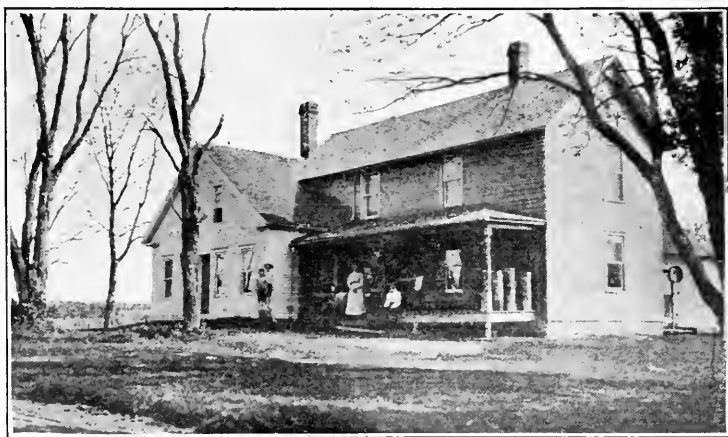


General view of the birth-place of Joseph Smith the Prophet, Sharon, Vermont.
The Green Mountains in the distance.

contrary, ample room and scope to erect a magnificent superstructure. He revealed the most complete, strong, admirable and perfect organization for the government of the Church, ever known among men. No other has ever equaled it.

Then, in the revelations he received, he pointed out to coming generations the way for the growth and advancement of that organization.

He was a philosopher, and as such he laid bare eternal truths that were far in advance of the thought of the day and time in



Asael Smith was the grandfather of the Prophet. He was born March 8, 1744, and died at this place, Winthrop, St. Lawrence County, New York.

which he lived; and that even yet direct the way to fields unexplored by men of great learning.

As a writer, he added to literature some of the loftiest, most powerful, and most beautiful poems of the age. The Book of Mormon, the Pearl of Great Price, the Doctrine and Covenants, and his autobiography, contain sublime thoughts that invite the careful study of every seeker after truth. Witness the "Three Glories," the "Prophecy of Enoch," the "Prayer in Liberty Jail," --proclaiming universal salvation; the glory of ancient and modern Zion; the mystery of human suffering and the evils of unrighteous dominion.

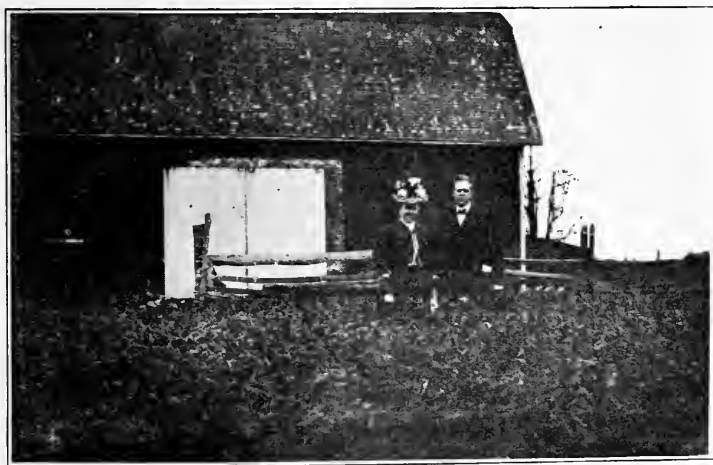
"I affirm," says Orson F. Whitney, (IMPROVEMENT ERA,

Vol. 9, page 143), "that the mind which could grasp such splendid and exalted principles, and utter them in a manner so powerful, was essentially a literary mind, the mind of a prophet and a poet, than whom none mightier, save the very Son of God, ever struck the harp of truth, and made it vibrant with the music of the spheres."

As a prophet Joseph Smith penetrated the vistas of unborn years, and placed the view of the future before men of today, for their edification and salvation. He made the everlasting gospel of Jesus Christ so plain, so simple, so fascinating, that thousands go out by authority received through him, without price, as did the disciples of old, to proclaim the glad message anew: "The blind receive their sight, the lame walk, the lepers are cleansed, the poor have the gospel preached to them;" and the Lord works with them, "confirming the word with signs following."

He proclaimed the coming of Elijah to "Turn the hearts of the fathers to the children, and the hearts of the children to the fathers"

He founded temples and revealed their ordinances. He taught



[Photo by George Albert Smith]

German E. Ellsworth and Mrs. George Albert Smith are standing upon the spot where stood the old home of Peter Whitmer, Fayette, Seneca County, N. Y., where the Church was organized, April 6, 1830.

the doctrine of the gathering of Israel in the last days, and aided in the gathering of many thousands of the Saints; he founded a great city; and foretold the migration of the Saints to the Rocky Mountains where, he prophetically announced, they were to become a great and mighty people.

He received and gave authority to bind and to loose on earth, that it might be bound and loosed in heaven.

He taught the sacredness and the eternity of the marriage



[Photo by George Albert Smith]

The old home of John Smith, father of President George A. Smith, and the birth-place of the last named—Pottsdam, St. Lawrence County, New York.

covenant; proclaimed the pre-existence of man; and made known humanity's close relationship to God, by declaring that in man the germ of Godhood lies concealed.

At length, while budding into the prime and strength of full manhood, even as the Savior before him, he sealed his mission with his blood. He died a martyr—but his works live on and grow in magnitude as the years roll by, and mankind will yet recognize that in the truths which God revealed to him, lie all the foundation principles of man's eternal progress.

THE PHILOSOPHERS ON CONDUCT.

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY, UNIVERSITY
OF UTAH.

IV.

SOCRATES—PLATO,

The selections in this number are restricted to the *Apology*, which occupies about forty pages in Jowett's translation of *Plato's Dialogues*. The necessity of brevity makes it impossible to give selections that properly represent the circumstances, and the arguments of Socrates. For this purpose it is necessary to read the *Apology* entire. Our aim has been to give those passages that illustrate best the moral principles of Socrates.

SELECTIONS FROM THE "APOLOGY OF SOCRATES."*

* * Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad. * * * For wherever a man's place is, whether the place which he has chosen, or that in which he is placed by a commander, there he ought to remain in the hour of danger; he should not think of death or of anything, but of disgrace. And this, O men of Athens, is a true saying.

* * * *

Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth

* *Dialogues of Plato*, Jowett's translation, C. Scribner's Sons, N. Y.

and the greatest improvement of the soul, which you never regard or heed at all? Are you not ashamed of this? And if the person with whom I am arguing, says, "Yes, but I do care;" I do not depart or let him go at once; I interrogate and examine and cross-examine him; and if I think that he has no virtue, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And thus I should say to everyone whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For this is the command to God, as I would have you know; and I believe that to this day no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought of your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. * * * Whatever you do, know that I shall never alter my ways, not even if I have to die many times.

Do not, then, require me to do what I consider dishonorable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe that there are no gods, and convict myself, in my own defense, of not believing in them. But that is not the case; for I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and for me.

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected this, and am only surprised that the votes are so nearly equal.

I had not the boldness, or impudence or inclination to address you as you would have liked me to address you, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I say, are unworthy of me. But I thought that I ought not to do anything common or mean in the hour of danger; nor do I now repent the manner of my defense, and I would rather die having spoken after my manner, than speak in your manner and live.

The difficulty, my friends, is not in avoiding death, but in avoiding unrighteousness; for that runs faster than death. * * * And now I depart hence, condemned by you to suffer the penalty of death, and they [the accusers of Socrates] to go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide my reward—let them abide theirs.

If you think that by killing men you can avoid the accuser censuring your

lives, you are mistaken; that is not a way of escape which is either possible or honorable; the easiest and the noblest way is not to be crushing others, but to be improving yourselves.

* * * *

Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason, also, I am not angry with my accusers or my condemners, they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.

Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care for riches, or anything, more than about virtue; or if they pretend to be something when they are nothing—then reprove them, as I have reproved you, for not caring about that for which they ought to care and thinking that they are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways—I to die and you to live—which is better, God only knows.

Forest Dale, Utah.

THE VOICE OF THE SHEPHERD.

(For the Improvement Era.)

Be faithful, little flock, and know
That I am near. That every wrong
You suffer weakeneth the foe,
And makes the Saints who suffer strong.

I know my sheep. They cry aloud,
And follow me amid the storm.
For just behind the thunder-cloud
I stand with a redeeming arm.

Remember when you came to me,
In suffering and famished;

And on the slopes of Galilee
I bade you rest, and gave you bread

Remember ye wild Galilee—
The tempests, the complaining deep?
With fearful hearts you cried to me,
And lo, I gave her back to sleep.

Remember when the tyrant hand
Bade Zion from her own depart—
A lamentation in the land?
'Twas I who healed her broken heart.

Once upon the dreary plain
Of earth you lifted up to me
A pleading voice, and not in vain;
The wolf of death encompassed thee!

I saw your fears, and heard your cries,
And marked the foe so gaunt and grim,
And gave myself a sacrifice;
I came between my sheep and him.

And shall I now withhold from thee
Mine ample arm, which long has fought
Thy battles unto liberty—
From death to life—and changes not?

Be patient, just a little while!
Thy foes are mine, I am thy Lord!
Today's a day of trust and trial,
Tomorrow cometh the reward.

THEO. E. CURTIS

Salt Lake City, Utah.

OBEDIENCE TO COUNSEL.

BY HEBER Q. HALE, ASSISTANT COMMISSIONER OF IMMIGRATION,
LABOR AND STATISTICS OF THE STATE OF IDAHO, AND
PRESIDENT OF THE BOISE BRANCH OF THE CHURCH.

Hear counsel and receive instruction, that thou mayest be wise in thy latter end.—Proverbs 19: 20.

Many receive advice, only the wise profit by it.—*Publius Syrus*.

In the incident which I shall hereafter relate, the thought suggested in the above quotations will be brought strongly to the fore, and will find therein an interpretative significance.

When we speak of obedience to counsel, we do not mean to convey the idea that one must subject one's self unreservedly to the dictates of some civil or ecclesiastical superior; but rather should it be considered in that broad sense in which a son receives counsel from a father, a daughter from a mother, the weak and inexperienced from the wise and resourceful.

There is such a thing in Christ's own Church as special endowments of spiritual power, in which the prophets of all ages have been clothed. Thus, the reason for their keen insight into things—their power of looking into the souls of men and penetrating the future. This power, then, which searches the "deep and hidden things," combined with long years of experience under the direction of a wise and judicious mind, makes a man a wise counselor, and even considered from a material standpoint, his opinion and advice, especially on the question of ethics, should be of the greatest worth to the inquirer.

In this enlightened age, no man of reputed wisdom will assume the risk of even a simple undertaking without first asking

counsel. The great man of affairs today has his counselors at law, his financial advisers, his expert engineers and accountants, his medical attendants and spiritual advisers. If, then, for the wisest and greatest among us, it is necessary that they be surrounded by a corps of competent counselors and advisers, what of the simplest and weakest of us? These cannot afford counselors at law, financial advisers, medical attendants, etc. Wherein, then, lies their possibility for progress and success? Here: "Seek ye first the kingdom of God * * * and *all things* shall be added."

God's kingdom is without price, therefore, within reach of the most lowly. It brings all things unto us that are intended for our benefit and blessing, therefore, it is our *all in all*. To be more explicit: Upon entering God's kingdom, one is endowed with the Holy Ghost, who is a Light, a Guide, a Comforter. Now, every one knows what it is to receive a light when traveling in darkness; and how safe one feels, while journeying amid strange scenes in a world of dangers, to know that one has at one's side a guide who is devoted, tried and true; and of all things, what can approach nearer the pulsing heart of a man than a comforter! Ah, it is that mother-touch, that word, that kiss, which dries all tears and heals the broken heart. This is the heritage of the Christ-man—and more: He is a beneficiary in a life-endowment, the terms of which read: My son, thy sins shall be forgiven thee, perfect peace of mind and a heartfelt joy shall abide with thee forever, light and knowledge shall flow unto thee as fast as thou art prepared to receive them, a portion of mine own power shall be bequeathed thee in the mantle of the holy priesthood, thou shalt have mine inspired servants for thy counselors, and glories and powers and dominions beyond thy present conception shall be conferred upon thee, and thou shalt finally be one among the Gods; on condition only, that thou wilt "serve the Lord, thy God, with all thy might, mind and strength." Is it worth the effort, my brother?

Now, as an example of a case where a man refused to serve God—refused to heed the counsel given him by a man of God—and the attendant consequences of his disobedience, I will relate the following true incident:

President Brigham Young drove his team into the hollow square formed by Lot Smith's company of volunteers, at the mouth of Immigration canyon. Pursuant to a call from President Abraham Lincoln, the company had marched that far out from Salt Lake City on its way to set in order and protect the Overland Stage Line, which the Indians were greatly molesting.

Not quite a hundred men, with their mounts, their baggage and mess wagons, were assembled. Solomon H. Hale, the chosen wagon-master of the company, rode his horse forward, as the president halted his team, and stood guard in front of it. President Young arose and addressed from his carriage the men before him. His address was short, but very emphatic and to the point. That part of it to which I call particular attention, and which is yet fresh in the minds of the survivors of that historic expedition, is as follows:

I promise you all, in the name of the Lord, that if you will obey the orders of your captain, attend to prayer night and morning, come together at the bugle call, and each one take part when called upon by your captain: also use no profanity nor liquor, and allow no card playing in camp,—I promise you that you will return home in safety and not one of you shall be lost.

Now, it is not my intention here to follow these brave men into the wilds of the mountains, and record their valorous deeds and the great hazards of their expedition; but rather to call attention to the counsel of President Young given in those prophetic words, as the company was embarking upon its journey, and note the effect upon the men who considered the counsel and the promise important, and obeyed, and those who did not.

The company marched forward and began the execution of the work whereunto it was sent; bridges were built, stations were set up, the Indians driven back, and the stage was resumed, and, finally, Captain Smith's company was released at South Pass by a company of United States soldiers, and the journey homeward was begun. When Fort Bridger was reached more marauding work of the Indians was discovered: they had stolen a band of horses from an old mountaineer by the name of John Robinson. Here Captain Smith called for sixty volunteers, whom he immediately dispatched in pursuit of the Indians to reclaim the stolen animals. Twenty

of these, however, were forced to return the third day on account of the shortage of provisions.

As the forty were speeding onward in the chase, one of the company, Seymour B. Young, inquired of a comrade, Solomon H. Hale: "Sol, are you watching the prediction of Uncle Brigham?" "Yes," was the reply. "I have been watching it very closely, and I believe it will be literally fulfilled."

Onward these braves urged their horses on the trail of the retreating foe—for eight days they pursued in hot haste, all the time on short rations, being forced at one time to kill and eat one of their saddle horses, and enduring most severe hardships—until they reached a point in Idaho, near which the city of Rexburg has since been founded, where they gave up the chase. The hostiles had by this time reached the camp of their tribe and, with bow and arrow in hand, calmly awaited the arrival of their pursuers. This fact, however, was not revealed until a few days later, when it first became apparent to the "boys" that they had approached within dangerous nearness to probable butchery and awful death.

As the company was crossing the South Fork of Snake river, a command was given by Captain Smith for all the men to remove their clothing, and bind the same securely to their saddles while they swam their horses across the deep and swiftly-flowing stream. All obeyed, except one man, who twice more was ordered to obey, but still refused. His obstinacy filled his companions with fear, for it had been observed that he was the only man in the whole company of possibly ninety-five, who used liquor, who profaned the name of Deity, who attempted to introduce card-playing in camp, who went to sleep on guard, and who refused to come to prayer-call. And with his heavy clothes about him, Donald McNichol rode his horse into the swift current, which bore him down to his death. First his horse became entangled and went down, when its rider, an excellent swimmer, threw himself abreast the stream, but his clothing filled with water and he was dragged beneath its foaming crest. Not a fragment of his raiment, nor any personal belongings whatever, was left to take home in remembrance of the man.

With this one exception, every man of the company returned



HON. SOLOMON H. HALE,
Mayor of Preston, Idaho.

home well and unharmed, and was mustered out of service on the 15th day of August, 1862, after about four months enlistment.

Boise, Idaho.

THE VISION.

(For the Improvement Era.)

Kneeling within a solitary wood,
 Handsome, with sunny hair, a noble youth;
 Seeking, in meek devotion to his God,
 That he might know the simple, living truth.

"Who lacketh wisdom, let him ask of God—
 And unto him shall liberally be given—
 With faith unwavering, in Christ the Lord,
 Whose wisdom shall distil as dew from heaven."

In humble, earnest faith and mighty prayer,
 Young Joseph urged, implored the God above,
 To give him light for darkness and despair,
 The truth restore, with knowledge, light and love.

Then Satan, fearing what would surely come,
 Made his attack on this God's chosen one;
 Filled him with darkness and with terror dumb,
 Hiding with blackest clouds the glorious sun.

Unconquered still, he pleaded earnestly,
 With faith undaunted, pouring out his heart
 In wordless, prayerful thought unto his God,
 That knowledge of the Truth he would impart.

Then, oh, what wondrous joy, what rapturous love!
 His mortal eyes beheld a marvelous light;
 Father and Son descending from above,
 Restored the Truth and taught the way of right.

Well might the earth feel honored for that hour—
 Long centuries in darkness she had lain—
 Now to enjoy the priesthood's mighty power,
 Which soon would be restored to earth again.

Thus came the rays of Truth's celestial dawn,
 To put an end to ignorance and sin;
 To bring about the great millennial morn
 When Christ shall reign, and peace be ushered in.

Richfield, Utah.

ANNIE G. LAURITZEN.

THE TRAGEDY AND TRIUMPH OF YOUTH.

BY J. E. HICKMAN, A. M., PRESIDENT OF THE MURDOCK ACADEMY.

II.—CHARACTER THE PRODUCT OF FREE-WILL STRUGGLE.

Learning without character is the greatest menace to our republic, for in such cases it is often used as an engine of destruction. This truth has been brought most forcibly to the public notice during the last two or three years, through the trial and conviction of a number of our national officials.

A sheep that could eat sagebrush and grow sagebrush on its back would be a strange freak even for Barnum's show. Now what shall we say of a student who absorbs mere intellectual truth, and then grinds out mere intellectual truth without transforming it into living character, stamped with the genius of his own soul. Such a student would be a human machine,—not a creator, for he who transmutes learning into character is surely a genius. It is the right, nay more, it is the duty, of every young man or woman in this sense to be a genius.

Character is the methodical development of the will. It is one's intrinsic value. Young men, develop your will more thoroughly than you do your reasoning powers. For in the will rests the making or the breaking of a great life. Every person should have freedom to exercise his own will even from childhood. No one else should will for him. The government of the home, the school, or the state should not presume to think or will for any sane being. It may point out, direct, suggest, but not curtail or crush the will either of the child or of the adult, unless, and mind this, he uses his freedom to injure self or to trample upon the rights of others. As great characters are wrought out through strong

willing, it is evident that slavery in any form is destructive to human development. The strict discipline of the army life, in the ranks, is detrimental to character-building. There the private soldier is not supposed to think and will for himself in that broad free sense; and, as a result, he grows morally weaker. When turned loose after long service he is apt to be full of indecision. He thereafter may work well under direction, but is unfitted to lead.

While I was at Fort Duchesne, a soldier told me that he was called before the regimental officer for disobeying a command which he felt was degrading.

"Why did you not obey orders?" asked the captain.

"I did not think," said the soldier, "that it was my duty to do what you asked."

"Think!" thundered the officer, "you have no business to think, you are to obey!"

He sentenced the soldier to several weeks in the guardhouse.

Such iron discipline may be necessary to maintain the government of the regiment, but it is stultification of the will,—a cruel robbery of man's most sacred right. Curtail man's freedom to think and to act, as conscience and reason direct (except when it interferes with the rights of others) and he loses the sense of right and wrong, thus degenerating into a state of irresponsibility. One needs only to follow the history of disbanded soldiers to appreciate this truth. So, any order of government that is acquired through the suppressing or the crushing of the will, is deceptive and indicative of harm.

Suppress the will, and you make thought feeble. Man reveling in the freedom of the last hundred years has flooded the earth with truth which before had never entered the human mind. Before that time slavery of the body and the will, to a certain extent, beggared thought, and the great truths of today lay shrouded in the deep unknown. Character, attained through the regal power of the will, is a mighty moving force in the world of right. Such a character makes one oak and rock in the face of sin, but vine and flower at the altar of truth. "Character is power,"—the safeguard of a nation, an anchor to the soul.

"Character," says Smiles, "is one of the greatest moving

powers in the world. In its noblest embodiments, it exemplifies man at his best, it is the soul's estate. He who has not a pure, noble character tends toward spiritual pauperism." In character are found the only saving principles of one's religion. Indeed, as another writer has said, "Character is another term for pure religion."

Too many are satisfied with mere reputation. Too many care more for the plaudits of men than for the betterment of self. Too many are ever eager to get their names between the putrid lips of public opinion. Too many prefer the gild to the gold. Reputation is the cheap counterfeit for genuine worth.

My friend, reputation may be acquired in a week or a month, and many there are who prate in its deceptive garb. Indeed, many are forever assiduously covering up the real self and palming off the counterfeit. Public sentiment sets the price upon your reputation, and may boom it or depress it like stocks upon the market; but you alone make your character, and no one else can augment or diminish it. For it is you—the pearl fashioned by your anguish and sweated struggle. The cruel world may bury your character under the rubbish of common slander, but they cannot mar its beauty. If you care more for reputation than you do for true manhood, then you will shift your basis of action and sentiment to gain the plaudits of men. Such a course is destructive of the greater life.

Character-building is a directive force—not a directed force. It is the interpreting and the acting out of the greatest laws of life. So the whims of the world should not clip the wings of your lofty purposes. Character, like tragedy, must have its opposing forces in order to unfold. Of a necessity you will have to cross-cut opposing forces;—that produces power. It is the coils of the dynamo cutting through the magnetic lines of force that produce the power which turns the wheels of industry and lights our cities. If you will conquer self, if you will flood the world with new light, you, too, must cut the lines of force that bar your way.

I deeply appreciate the strenuous life of Theodore Roosevelt. His motto, in moments of stress and strain is: "This is right, and the only thing to do," and then he proceeds to act without fear or favor.

Such principles have carried him from the station of a police commissioner to the presidency of the United States. Such principles will lead one from the paths of obscurity to the high-way of worth.

Live for something, have a purpose,
And that purpose keep in view.
Drifting, like some helmless vessel,
You can ne'er to self be true.

Beaver City, Utah.

“THE LITTLE CAP AND SHAWL.”

(For the Improvement Era.)

When the toil of day is over, and the last task put away,
And my steps are turning homeward, just at the close of day,
As I round a friendly corner, lo, I hear a little call!
And toddling towards me comes a little cap and shawl.

Just a tiny little body, and a gleeful baby shout,
As it toddles on to meet me, with the little hands thrust out;
What a joyful little treasure, scarcely reaching to my knee!
But O the world of pleasure that my baby brings to me!

How the little tonguelet prattles! and how the big eyes shine!
As I lift it to my shoulder, this little “tad” of mine,
To carry it to mama, responsive to her call;
The whole world seems the brighter for this little cap and shawl.

And when the lamps are lighted, and the supper put away,
Somebody climbs upon my knee, and asks for “horsie play;”
As on my foot I toss it, such a tiny little “tike,”
I wonder what a home without a baby can be like.

And later comes the “romp-romp,” as we tumble on the floor
Till both our hearts with happiness are fairly brimming o’er;
Till mama comes with “nightie,” and I tuck him in his bed,
With Mister Moon a-smiling in the heavens overhead.

And when at length the “sandman” has closed the sleepy eyes,
And I kneel beside the trundle where the little rosebud lies,
My plea is to the Father, that no fate may e’er befall
To rob me of my “taddie,” in its little cap and shawl.

LON J. HADDOCK

Salt Lake City, Utah.

CAN YOU RIGHTLY ANSWER THESE QUESTIONS?

BY ELDER EUGENE L. ROBERTS.

[This crisp letter comes to Bishop O. H. Berg, of Provo, who has kindly consented to its publication in the ERA. The author, at the time, it was written, had spent two years on a mission and is now in Switzerland. Those who are interested in European conditions, as well as in the reforming power of the gospel, as preached and practiced by the Latter-day Saints, will find in it food for reflection. Perhaps, also, some of our young men will reply to the questions propounded. The ERA will be glad to print the right answers, as far as we have space.—EDITORS.]

My first field was Stuttgart, Germany, where my wife and I dodged police and did work for about six months. The opposition we met there was good for us.

The next field was Luzern, Switzerland, the most beautifully situated city in the world. It looks out over the famous emerald green Lake of Luzern, and is almost at the feet of some of the most magnificent Alps. Nearly every snow-capped peak balances a large hotel or two upon its nose. The scenery is enchanting, and thousands of tourists spend most of the summer there, strolling upon the promenades, lounging in the gardens, listening to Italian, Hungarian, and German orchestra music, or yachting upon the lake. Every afternoon and evening, the quay, bordering the lake, is an international stream of indolent human beings. Nearly every nation is represented and every class or station in life, from the simple Swiss peasant in costume, to European lords and princes. The mixture is most interesting, as it flows back and forth in front of the palatial hotels. This was my second field of missionary activity or inactivity, and I need not describe the difficulties we encountered. Our work makes but little headway in Luzern.

The third field is Zurich, the largest city in Switzerland, and

very much like Luzern, in many respects. It is also beautifully situated upon one of the Swiss lakes, and on both sides of a Rhine tributary. During the tourist season, the same difficulties are met as in Luzern. But it is a metropolis, has a large poor and middle class population, and therefore furnishes us better opportunities for our line of work. Zurich, like all other large cities, has its numerous sects. They represent all degrees of religious warmth, from the ice-cold Reformed Protestants, whose belief seems to be a formal one-hour Sunday affair, to the feverishly hot fanatics who anticipate the near approach of the "end," when their fearful God will proceed to chew up all the hated sinners. What a squirming mess of religions! Their ideas are as different as the people themselves, and among a great number the beliefs change with the wind; doubt and atheism playing their parts, too, blighting here and there a few, and sending backboneless one-time believers headlong to dissipation and destruction.

"Freethinkers" have carried on open discussions with ministers, and in too many instances have exposed the hollowness of their religions. The listening "rabble" have often jumped at ridiculous conclusions, upon seeing the educated ministers driven into corners, and have gone out with the cry, "There is no God and no hereafter; eat, drink, and be merry for tomorrow we die!" Accompanying these atheistic movements are such microbes as prostitution and free love. Lectures have been frequently held in Zurich advocating free love, and attempts have been made to alter the Swiss laws so as to legalize this and other forms of degradation; but thanks to the good, solid, conservative Swiss people, as a whole, such schemes have been voted down with overwhelming majorities. This clearly indicates that, while these surface disturbances make lots of noise and seem to amount to a great deal, yet the depths of the Swiss people are firm. Their moral sense of right and wrong is still keen, and detects readily the approach of such social evils. God grant that it may remain so.

There is, however, an element at work, among all classes, the tendency of which is to benumb the finer and nobler feelings of the people. This is alcohol. Its power has increased to an alarming extent lately. For every 144 people, including children, in Switzerland, there is a beer hall. An average amount of one mil-

lion francs a day is spent for alcoholic drinks. This first has become a social epidemic. Today, father, mother, and child drink, while years ago the father was the drinker. During the last few years, working men and women have begun taking a bottle of "booze" to work with them. The result of this is a marked degeneracy more noticeable among the children, especially in Germany. It is estimated that from 60 to 70 per cent of the school-children are not normally healthy, and the number of weak-minded and idiots is increasing. Experience and science demonstrate that alcohol dulls the moral sense and destroys the God-given conscience; therefore, if the power of strong drink increases in Switzerland much more, the strong stand the people take against such social diseases as free love and prostitution may weaken. Alcohol is prostitution's best friend and lover. She has little courage to work without him. Lately, however, new temperance movements have been started, and are waging war with drink: their battle is a fierce one, though. Entertainments, concerts, celebrations, excursions, and even political gatherings are gotten up by alcohol merchants to furnish opportunity for selling drink and reaping enormous profit. Societies organize for pleasure purposes; they build their own halls, and pay for them through the selling of alcoholic drinks. Churches have been built the same way. Therefore, people are almost compelled to indulge. The temperance movements have bettered conditions wonderfully. They have helped to create nobler pleasures for the working classes, have established restaurants where no intoxicants are sold, and have laid out parks and gardens with concert pavilions where people can enjoy, without filling themselves with "booze." I think we "Mormons" should devote some of our time, money, and literature to helping these movements, and spare a little time from arguing over doctrinal differences and interpretation of scripture. The amount of good our hundreds of missionaries could do toward lifting mankind is immeasurable. We are trying at present to effect some plan of having our literature deal more with the live necessities of today, and hope to develop one, if we can get support from the proper authority at home. Our gospel is to lift mankind, and the most practical way is to help destroy the enemies of mankind. We can convert the people later; and, even if we

don't convert them, we can make them better representatives of their species.

The great question now in Europe is, will the bad or the good win? We like to be optimistic, and think the good will come out on top. There is no question but that mankind is forging ahead, even if, for short intervals, the tendency does seem to be backwards. The good must win.

While these problems are bothering the people in Protestant Switzerland, the larger part of the Catholic population remain in their hidden Alpine valleys, little disturbed. They think these commotions are just punishment upon an apostate church. The disunited Protestantism is one of their strongest arguments for the divinity of united Catholicism, and this has brought many back into their fold. On the other side, in many districts where the two populations rub against each other, young Catholicism is partaking somewhat of the progressive, free-thinking spirit, and drifting away from the Catholic ranks. As a result of this, the clergy at present grows feverishly hot in denouncing this tendency to think freely in religious matters. The sermons are mostly directed along this line, and the threats are something fierce. It is all branded as from the devil. If that is the case, the devil has played a big part in the progress of the world. A Catholic minister told me most decidedly that the purpose of life is to avoid, not to overcome sin. In this way, they justify the thousands that seek refuge from the world in dark forests, mountain valleys, and canyons, in monasteries, etc. These people love the world so much, and their enemies, that they run away from them, *nicht wahr?* If they would all get in, shoulder to shoulder, and help the world solve its social problems, they might be the means of bringing many back into their fold.

What part does "Mormonism" play in these questions? A small one, because our religion isn't understood. Prejudice makes it impossible for us to get our grander principles before the people. They look upon us as a fanatical sect, quarreling over baptism, authority, etc., and teaching polygamy. A superficial reading of some of our tracts rather justify their notions. The world has no idea that we teach such grand principles as equality of sexes, temperance, eternal development, etc. If we could get

these principles before the people, our part in helping Switzerland solve its problems would be a big one. The gospel has benefited the majority of those who have accepted it. Their attitude toward life is different. In religious matters they are neither fanatical nor cold, but sensible and reliable. The gospel has made them better mothers, fathers and citizens. If these countries realized what kind of citizens "Mormonism" makes, they would not take such a stand against us. This is the small part we are playing in Switzerland, and it is a good one.

Our increase has not been very great, but we have already baptized more new converts this year than all together last year, and more than for several years back. The total souls in this small conference is now 493, and many have emigrated during the last few years. The last statistical tithing report showed something over 11,555 francs or \$2,311 received, which was an increase of about 933 francs or \$187 over the previous year. When you consider that the people are poor, this tithing report indicates that they are doing their duty in this respect and are happy.

Attempts have been made to deprive us of our rights. The meetings were officially stopped at the Catholic towns of Zug and Chur. At the latter place, four missionaries were imprisoned for three days. We took the case to higher courts and they handed down a decision in our favor, so we have freedom again. Some of the newspapers have "roasted" the courts for giving the "Mormons" the decision, and the general opinion is that we won by some clever maneuvering. And so it goes. But the longer I remain here, the less I blame these people for their deep-seated prejudices against "Mormons." When one considers the amount of anti-"Mormon" literature this country has been flooded with, when one sees how the writers of numerous blood and thunder dime novels have laid the fiendish plots of their stories among the "Mormons," and when one notes how even otherwise authentic encyclopedias picture us, it is easy to understand why the people have an inborn horror of "Mormons." The school-children picture us as a wild, fierce species of white men, living among the less ferocious Indians. I got two schools here to correspond with Utah schools, in an endeavor to put aside this prejudice. The children took a

keen interest in writing, as much as if they were writing to young Indians.

We feel that there has been a little done, during the last year or more, to kill prejudice. We have come in touch with a better class of people, and they have been surprised to find our religion and people so broad. But it is often hard for us to answer their questions to our own satisfaction. Bishop Berg, how would you answer the following questions if they were put to you by a fair, broad-minded, intelligent person? Suppose he should say, "Yes; your principles are grand, but the test of a principle is its fruits. You say you believe that the glory of God is intelligence, and that as God is, man may become. This sounds very beautiful, but do your people take this principle seriously? I mean, do the members of your Church, as a rule, exercise themselves to acquire this development any more than other Christian peoples, or do they settle back into routine lives of eating, sleeping, entertaining, etc., very much like most communities? Don't especially your old members feel they are saved, and take it easy? Are your young people taught to take this principle seriously? Do they devote their time to lifting themselves on to higher planes of intelligence, or do they waste their precious time lounging around street corners, beer halls, or cheap entertainments? Do they not chase out to public dances and carouse around at night very much in the same way that young men do elsewhere?

"Another thing, in regard to your temperance plan, or 'Word of Wisdom' as you call it. Do young people follow its teachings? Don't your young men, and more especially the student element, disregard this principle and indulge in strong drink, just about as freely as the young men in most Christian lands, and more especially in America or England?

"You speak of your attitude toward virtue. Now tell me frankly and honestly: are you absolutely sure that conditions among your people in this respect are more ideal than among other Christian peoples of the same population? Or, can you claim honestly that the transgression in your land is due to outsiders? In other words, what are, in reality, the fruits of your religion?"

Of course, Bishop Berg, some of these questions I could easily answer to our advantage, and do it with enthusiasm, but some of

them made me hesitate, and my answers did not carry conviction with them. Could you with your broader experience answer them all to your satisfaction, and to our advantage? "Mormonism" must not only be preached at home, but also lived more thoroughly at home. When our people at home live "Mormonism" our message to the world will carry with it more fire, and will be better felt and understood.

The hope of Israel lies in the youth, and the future of the youth lies in the hands of the parents, teachers, schools, church organizations, etc. Well, Bishop, you are tired so I'll quit. Perhaps you think I should have done so long ago.

Give my love and greeting to the ward. Thank them again for the kindness they showed me before I left, and tell them I'm trying to prove worthy of it all, but it is hard. You have, however, a good representative in this field, and that is Elder Kunkie. He is one of President Ballif's best boys, and deserves to be received with open arms. I believe he will be with you some time this summer. You must feed him up well; he is even thinner than I am.

I shall likely have the opportunity of spending Christmas in good old Provo, and it will be a welcome opportunity. Switzerland is all right. Its scenery is wonderfully beautiful, its climate is fair, its people are good and kind-hearted, and the missionary life here is anything but hard; but still Utah, its scenery, people, climate, and life will be welcome to me.

God grant that we all may appreciate our land, gospel, and people, and that our message to the world may continue to be effective in lifting the world into higher realms.

Zurich, Switzerland.

FEAR NOT.

Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. * * * My righteousness shall be forever, and my salvation from generation to generation.—Isaiah 51: 7, 8.

HOW TO SUCCEED IN PREACHING THE GOSPEL.

BY HON. JOSEPH C. RICH.

[Judge Joseph C. Rich, recently of Bear Lake County, Idaho, the eldest son of the late Apostle Charles C. Rich, died in Centerville, Davis county, October 17, 1908. He was a pioneer of 1847, and would have been sixty-eight years of age next January. With his father he pioneered San Bernardino county, California, but when Bear Lake was settled, removed to that country where he continued to reside until about three weeks before his death. His name is closely linked with the history and growth of southeastern Idaho. He was a pioneer, a telegrapher, and a newspaper man, and was one of the first practicing lawyers in the state. He was gifted with original wit, and was the originator of the "Bear Lake Monster" and other stories. President Francis M. Lyman attended the funeral, at Centerville, on October 20. The body of Mr. Rich was taken by his son, Edward C. Rich, to Montpelier, where it was interred in the Paris cemetery, near his father and mother and two children. His son, Edward C. Rich, writes, in reply to a request from President Lyman, enclosing the following letter written by his father to him on his departure on a mission to Great Britain, some twelve years ago. The letter not only explains what Joseph C. Rich's feelings were regarding "Mormonism," but contains valuable admonitions for all who go out into the world on missions, and as such is of general interest. What he wrote at this time, he always felt and expressed to his children.—EDITORS.]

MONTPELIER, IDAHO, October 3, 1896.

My Dear Son, Edward:—You are now about to start out in the world upon one of the most important actions of your life; and you go with the approval, confidence, and blessing of your father and mother, brothers and sisters, and, I believe, all your friends and acquaintances. It is one of the greatest honors that can be conferred upon a person, to be considered worthy to be a messenger to his fellow-man in preaching the gospel, and representing our Lord and Savior; and, if faithful, great will be your reward hereafter, and peace and satisfaction here.

You must be able to bear your testimony that the gospel has been restored to the earth, that Joseph Smith was a prophet, that the Book of Mormon is true, and other matters connected therewith, of which you will learn. Read the Book of Mormon and Doctrine and Covenants and Bible with care, faith, and a desire to know the truth, and ask in confidence privately of the Lord for a testimony for yourself of the truth, and it will be made known to your satisfaction. Always bear in mind that you are on a mission for your Lord and Master, as his servant; and always, night and morning and in private, seek his aid and counsel, and let all your labors be with this object only in view, and your way will be opened up and you cannot fail to be successful in your mission, and will always have the confidence and approval of those who preside over you. Remember that you will never be alone, for you can always have access to your Heavenly Father for advice and counsel on all occasions. Your labors will be mostly amongst the poor; never fear to bear your testimony to the truth, and when you are called to appear in public, never study beforehand what you shall say, but lean upon the Lord, and ask him for his Spirit that you may be led to say such things as may be proper, at all times, and herein lies the secret and success of preaching the gospel. That you are truthful and honest, I know; and in your intercourse with all, be frank, open and straightforward in your course. Be obedient to those who may preside over you, and prompt in all your obligations. Obey as strictly as you can the word of wisdom, and in your counsels and teachings to the people, lead and show them by your example the soundness of your teachings. No person can have the confidence of the people when he does not himself live what he recommends to others. You are not called upon to have a long face and be what is termed sanctimonious, but you can be yourself; have enjoyment and preach the gospel with a smiling face. The Good Spirit will make you cheerful, but on account of your position, and the fact that your conduct will be scrutinized, you will be more on your guard than at home, and see that no act of yours shall in any manner prevent you from discharging your duties acceptably before God. Be guarded especially in your actions towards the opposite sex, as you will find that virtue is a loose quality in the world; no crime except murder is greater than

unchastity. I have every confidence that you will fill a useful and honorable mission, and return with the approval and confidence of the authorities. On this mission will depend your reputation for all time to come, and you will consider all matters connected with it with the greatest seriousness and care. In all cases of doubt as to advice to be given, or in your own affairs, seek counsel from those whose duty it is to counsel you. Don't depend upon money, but ask the Lord to open up your way and give you friends; but do not oppress the poor, and always try to pay your way when it is necessary. Smallpox and other contagious diseases are always more or less prevalent in the old country, and should you at any time have reason to believe you are so afflicted, lose no time in letting your condition be known, so the proper remedies may be applied. Let us know your circumstances, from time to time, and we will do all we can for you.

Now, dear son, good-bye for the present, and realize that you depart from us with our faith, prayers, confidence and blessings, and may the Lord bless and preserve you until we met again.

Your father and mother,

J. C. RICH,

ANNA ELIZA H. RICH.

THANKSGIVING.

For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. * * *
For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished—Isaiah 51: 3, 6.

EDITOR'S TABLE.

GAMES OF CHANCE.

In volume six of the ERA, pp. 308-9, in reply to a question, it is clearly shown that all games of chance are disapproved by the Church authorities. Presidents Brigham Young, Lorenzo Snow, and Joseph F. Smith are quoted as strongly opposed to all games of this class. Raffling for the benefit of missionaries is included as not sanctioned by the moral law nor approved by the Church authorities. But the practice in places seems to still continue, and the First Presidency have thought it necessary to issue under date of November 14, 1908, the following statement on the subject, which the officers of our M. I. A. organizations as well as the Priesthood are specifically instructed to heed:

To whom it may concern:—Among the vices of the present age gambling is very generally condemned. Gambling under its true name is forbidden by law, and is discountenanced by the self-respecting elements of society. Nevertheless, in numerous guises the demon of chance is welcomed in the home, in fashionable clubs, and at entertainments for worthy charities, even within the precincts of sacred edifices. Devices for raising money by appealing to the gambling instinct are common accessories at church sociables, ward fairs, and the like.

Whatever may be the condition elsewhere, this custom is not to be sanctioned within this Church; and any organization allowing such is in opposition to the counsel and instruction of the general authorities of the Church.

Without attempting to specify or particularize the many objectionable forms given to this evil practice amongst us, we say again to the people that no kind of chance game, guessing-contest,

or raffling device, can be approved in any entertainment under the auspices of our Church organizations.

The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gambling spirit, which has proved a veritable demon of destruction to thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling.

Let it not be thought that raffling articles of value, offering prizes to the winners in guessing-contests, the use of machines of chance, or any other device of the kind is to be allowed or excused because the money so obtained is to be used for a good purpose. The Church is not to be supported in any degree by means obtained through gambling.

Let the attention of stake and ward officers, and those in charge of the auxiliary organizations of the Church be directed to what has been written on this subject and to this present reminder. An article over the signature of the President of the Church was published in the *Juvenile Instructor*, October 1, 1902 (volume 37, page 592) in which were given citations from earlier instruction and advice to the people on this subject. For convenience, part of that article is repeated here. In reply to a question as to whether raffling and games of chance are justifiable when the purposes to be accomplished are good, this was said: "We say emphatically, No. Raffle is only a modified name of gamble."

President Young once said to Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle, the children will gamble. Raffling is gambling." Then it is added: "Some say 'What shall we do? We have quilts on hand,—we cannot sell them, and we need means to supply our treasury, which we can obtain by raffling, for the benefit of the poor.' Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.' As Latter-day Saints, we cannot afford to sacrifice moral principle to financial gain."

As was further stated in the article cited, the General Board of the Deseret Sunday School Union has passed resolutions expressing its unqualified disapproval of raffling and of all games of chance, for the purpose of raising funds for the aid of the Sunday

School. And the general authorities of the Church have said, as they now say, to the people: Let no raffling, guessing-contests, or other means of raising money, by appealing to the spirit of winning by chance, be tolerated in any organization of the Church.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

MODERATION IN BURIAL DISPLAYS.

A good friend who is often called upon to attend to the proprieties on behalf of the dead, calls attention in a letter to the indulgence of extravagance in the laying away of our departed friends and relatives. She believes that the Lord is not pleased with the profusion of flowers, the expensive dress, and even with the ornaments of gold in the form of rings and other jewelry used in decorating the dead.

Some people have even gone so far as to object to this finery being covered by the temple clothes, and have requested that these be put on later, as if not worthy of being seen. This extravagance in places is practiced to such an extent that some of our people actually distress themselves to bury their dead.

We certainly recommend moderation and wisdom in the use of flowers, the hire of carriages, and the purchase of caskets. In the old scriptures we have numerous examples of simplicity in burials. While we are not called upon literally to follow these, they should be a lesson to us to avoid ostentations, and to attend to these matters with only such displays and preparations as will show due respect for the departed, and proper consideration for the living.

In Jewish times the preparations for burial were not of an elaborate character. The dead body was washed (Acts 9: 37), anointed with ointments (John 19: 39), wound in linen cloths (John 19: 40; Luke 23: 52-3), and the hands and feet bound with

grave clothes, and the face bound about with a napkin (John 11: 44; 20: 6, 7). The dead body was carried to the grave upon a bier or litter (Luke 7: 14; compare with II Kings 13: 21; II Sam. 3: 31) which was a simple flat board, we are told, borne on two or three staves. Coffins were unknown among the Israelites. In the case of our Lord and Savior, on the day of the cruel crucifixion, "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt. 27: 57-60). This, in the case of our Master and Great Example! Could anything be more simple and unostentatious?

Relating to dress, the Latter-day Saints burial clothes are all sufficient for our day. Anything more is unnecessary, which good, common sense would clearly suggest; while the burial of jewelry with the dead can serve no good purpose. It savors of vanity, and might prove a temptation to grave robbers,—a naturally horrible thought. In like manner with carriages and caskets, only the necessary and modest should be used.

In the Book of Mormon, there is no intimation that great ostentation was made even at burials of illustrious men. We are simply told that Lehi, the great prophet of the new world, after he had spoken to his household, according to the feelings of his heart and the Spirit of the Lord which was in him, waxed old, died and was buried. Ishmael, a prominent founder of the people of the American continent, died and was buried in the place which was called Nahom. And of the great Prophet Alma: "As to his death or burial we know not of." He was a religious man and the saying went abroad in the Church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. In no case have we an account of costly apparel, jewelry, a profusion of flowers purchased at the expense of the necessities of the living, a retinue of hired carriages, and other extravagant displays so common among the people today. We agree with our friend that these extravagances are not pleasing in the sight of the Lord, and

again recommend to the Latter-day Saints moderation and wisdom in these things.

JOSEPH F. SMITH.

·WAS JESUS THE MESSIAH?

Some of the biblical scholars of the world are very anxious to prove that Jesus was only an extraordinary man and philosopher, and further, that Christ himself held no other view, and never declared himself to be the Messiah. In a recent issue of the *New York Independent*, Nathaniel Schmidt, of Cornell University, one of America's ablest biblical scholars, and Professor Crane, lately of the Chicago Theological Seminary, discuss this question. The first named is very radical in his disbelief of Jesus as the Messiah, and sets forth his reasons for so holding. The editor of the *Independent* replies to his paper in what seems to us a very decisive and conclusive argument, which is here given in full:

Professor Schmidt denies that Jesus was more than an extraordinary man. He does not believe that he performed miracles or was raised from the dead, or that he was the Messiah, or even claimed to be such. When Jesus used the term "Son of Man," applied to himself, he meant nothing more than *man*, because that, in the Galilean Aramaic, which he spoke, *bar-nasha*, *son of man*, was the regular word for man and would mean nothing else; and so when used by Jesus himself it could not mean *Son of Man*, that is the *Messiah*. Indeed Professor Schmidt says that this is "the only Aramaic term which Jesus can have used." We have no literary Galilean Aramaic preserved earlier than a hundred years after Christ, but we have the Aramaic of Daniel, supposed to be perhaps two centuries before Christ, and in the seventh chapter we have *bar 'anash*, son of man, once, and *'anash*, man, several times. There is not the slightest evidence that in our Lord's time the simple *man* was not used, as well as *son of man*. But Jesus seems to have used "Son of Man" in a peculiar and Messianic sense, that is unless the critic cuts it out every time as not genuine.

But we cannot discuss these two articles at length. Let us add a word to what Professor Crane has said. In order to sustain Professor Schmidt's contention it is necessary to reverse the whole sense and feeling of the Synoptic Gospels, as well as of John's gospel. In order to accomplish this Professor Schmidt puts their date very late, as late as 100 A. D. so as to allow time for the accretion of myth, and holds them to be full of interpolations. But he cannot do this for Paul. Paul was the contemporary of our Lord, although he never saw him, being in Tarsus. He came to Jerusalem to study under Gamaliel, and there he met the disciples of Jesus. He got his facts directly from them before there was time for legendary accretions. He talked freely with Peter, James and John.

He repeats in First Corinthians the words with which he was told that our Lord instituted the last supper, the same as we have in the gospels: "This cup is the new covenant in my blood;" and Paul, adds: "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." Paul learned from the disciples themselves that Jesus would come again, that he was the Messiah, that he rose from the dead. There is no question of this, and with this the Synoptic Gospels agree. One who is going to eviscerate the gospels and leave Jesus as nothing but a mere human teacher has got to deal first with Paul and then with the disciples, from whom Paul learned the story and the teachings of Jesus. He must explain how it happens that the contemporary Paul got all this from Christ's own contemporaries, who were with him for three years, and who were present at his death, and who believed they saw him alive after his passion. With Paul agree the four Gospels. To get rid of all this, and reduce Jesus to a teacher who claimed nothing and did nothing but repeat a cycle of beautiful and noble parables, is a psychological problem which passes our solution.

TO CREATE—THE HEBREW MEANING.

Dr. Frederic Clift, of Provo, has sent the ERA the following statement and letter, which give light on a subject of interest to the elders in the mission field, as well as to students at home. He says:

"My opinion having been sought as to the philological meaning of the Hebrew word which is translated in the first and second chapters of Genesis as *create*, I thought it would be of more value to obtain the opinion of one of the greatest of our living Hebrew scholars. I accordingly wrote to Dr. Robert H. Kennett, the Regius Professor of Hebrew, in my old university, Cambridge, England. His answer makes it, I think, perfectly clear, that 'Mormon' philosophy is in accord with the exact *philological* meaning of the word 'create,' as used in Genesis. As the opinion is authoritative, and the point is often raised by those opposed to Latter-day teachings, I give the reply to my question on the subject in full:"

"THE COLLEGE, ELY, October 9, 1908.

"DEAR SIR:—In answer to your letter, I may say that, whatever be the exact philological meaning of the word translated 'create,' in Gen. 1, which is not quite certain, it does not mean to *make out of nothing*. Gen. 1, 2 (in the form which it has in the Hebrew) makes it quite clear that the writer assumes the existence

of chaotic matter at the time since when his narrative begins, and merely describes the way in which order was brought out of this chaos.

"I do not think that we are in a position to say what opinion the Hebrews held as to the origin of *matter*. I cannot recall any passage of the Old Testament which throws any light upon this. The Hebrew mind is not speculative.

"I am, Dear Sir, Yours very truly,

"ROBERT H. KENNETT."

THE ELECTION.

In the election held November 3, the Republican national and state tickets were elected in Utah by a plurality of perhaps twenty thousand. The various county tickets were also largely Republican. In Salt Lake City a political combination calling themselves "American" had long and aggressively fought the "Mormon" Church, threatening imprisonment and exile to its leaders, in case the "American" party should win the county. But to the delight of all good people, their efforts were futile. They not only failed to carry the county, but also lost the city, their votes numbering, according to best estimates, at least five hundred less than in the election of 1907. The cause of their defeat may be assigned to the fight which they made against the Church and the Church authorities. Many non-"Mormons" are opposed to injustice. These, with a considerable number of Latter-day Saints, regardless of political affiliation, took it into their minds to rebuke the vicious, persistent and scurrilous attacks made by the "American" party upon the Church, and her leaders. With the former it was an act of justice; with the latter, a matter of self-defense. Both are entitled to the commendation and praise of every well-wisher of our commonwealth. Both are opposed to political interference in Church affairs, as much as they are opposed to Church interference in political affairs. When one's religion and friends are unjustly attacked, however, it is natural to defend them. The brushing aside of the "American" party in Salt Lake City may thus be accounted for. Would that it might teach the

combination to abstain from further interference in Church affairs, and teach all others that there is no excuse for the existence of such a party.

JOSEPH SMITH, THE PROPHET-TEACHER.

The attention of the M. I. A. officers, and the reading public generally, is called to a new booklet by Elder B. H. Roberts entitled, *Joseph Smith, the Prophet-Teacher*. The book is issued from the press of the *Deseret News*, and has been adopted by the General Board of the Y. M. M. I. A. as one of the supplementary reading course for the season. It will prove helpful in the interpretation of the senior manual now being used by the associations. It will also be profitable supplementary reading for the students of the Seventies' course in theology for the year, which is an outline history of the dispensations of the gospel. The new volume treats of the Prophet Joseph's correction of sectarian errors, his philosophical doctrines and some of his miscellaneous doctrinal utterances. The book is especially adapted for the use of missionaries, and for reading by young men who are just now forming their conceptions of "Mormonism." It is available as a souvenir of the anniversary of the Prophet Joseph's birthday, as well as suitable as a gift for the Christmas holidays. Price 75c., *Deseret News*, publishers.

MESSAGES FROM THE MISSIONS.

Under date of November 5, Elder C. E. Dinwoodey writes from Chattanooga, Tenn.—"For some years past, missionary work has been done in the city of Atlanta, Ga., but no regular, organized branch of the Church has been effected, although meetings, Sunday schools and Mutuals were held at the different homes of the members. In the spring of 1907, the attention of the proper authorities was brought to the need of an organization and a building in which to meet. Mainly through the efforts of Elder James P. Jensen and President S. W. Golding, a suitable location for a Church building was found, and the matter was presented to President Ben E. Rich, of the mission, who immediately took the matter up with the presidency of the Church, who authorized him to make the purchase.

The property is located on the corner of Woodward Ave. and Connally Street, and was formerly occupied by the Baptists, but had been abandoned and let run down, until, at the time of the purchase, it was an eyesore to the community. The elders laboring in that city laid aside their "preaching" clothes, donned overalls and jumpers, went to work with hammer and saw upon the old building, and



Latter-day Saints Meetinghouse, Atlanta, Georgia.

with pick and shovel upon the grounds, and made of them the very nice place shown in the accompanying picture. The building was dedicated, July 14, 1907, by Elder George Albert Smith, and shortly after, a complete branch organization of the Church was effected. The work was placed under the leadership of Elder C. E. Dinwoodey, who, with his wife and family, has been occupying the parsonage adjoining the church, and who up to this time had been acting as secretary of the mission for eighteen months past. Associated with Elder Dinwoodey, from time to time, were Elders M. B. Farr, A. F. Tolton, J. H. Dixon, J. M. Moody, T. E. Foote, H. A. Pace and others, also three lady missionaries—Florence Zundel, Lillian V. Jones and Caroline S. Janes. The progress of the work has been very satisfactory, as the following work for nine months, will show: Tracts distributed 7,000; books sold, 700; baptisms, 12; besides a great number of families visited, and hundreds of conversations. The Mutual Improvement Association has been a big aid to us in our work. The members were not sufficient to justify the organization of two separate societies, so a joint association was organized with Elder James P. Jensen, president; Mary E. Cook, first counselor; R. A. Parker, second counselor, and Nellie Cook, secretary; with Elder Dinwoodey as class leader. We took up, last winter, the study of the senior manual. We had an average attendance of about twenty, who were all interested in the lessons presented and most excellent classes were the result. The work this winter has been commenced under most auspicious conditions, and we look forward to having

a good time. Elder Dinwoodey has been recently transferred to the mission office, Chattanooga, to act as secretary of the mission, and Elder Paul E. Nelson placed in charge of the work in Atlanta."

Elder T. J. Bennett, president of the Belfast, Ireland, conference, writes, October 21: "The work of the Lord is progressing in Ireland. We have eighteen elders in the conference. We are meeting with some opposition which is helping us along in our work, and raising up a good many friends for us. We feel as proud of the Irish conference as the Irish do of St. Patrick. The Irish conference is not taking its hat off to any of the conferences in the British mis-



Elders of the Belfast Conference, Ireland.

sion. Seventeen of our elders attended the semi-annual Irish conference of the Church, which convened in the meeting hall of the Belfast branch on September 27. We are pleased to report an excellent Mutual in the city of Belfast, with an average attendance of twenty members. We are just completing the 1898 9 manual, *The Apostolic Age*. We wish the ERA a prosperous new year, and the Mutual work success."

Elder Lawrence Squires writes under date of November 9, from Geneva, Switzerland: "I am thankful that I was chosen to work among these people and in this country. Though the people do not seem ready for the gospel, and our success is not very great, as far as baptisms are concerned, we have a fine climate to work in, and we are allaying a great deal of prejudice whenever we can get the people to hear us. Indifference and prejudice are naturally the greatest obstacles in our way. We have about seventeen elders in the French conference at present, and we are all interested in the work and united for its advancement. One does not hear a great deal about this French mission, but we all think that it

is the best there is, and are all thankful at being called to it. We have some of the most beautiful scenery in the world. There are not any large branches, as the Saints get the emigration spirit, and as soon as it is possible go to Utah to rejoice with the Saints there. We have now a very good edition of the Book of Mormon. It is placed in the book stores of most all the cities, and I think it will do a great deal of good. We also have a part of the Doctrine and Covenants, the *Voice of Warning*, Talmage's *Lectures on the Book of Mormon* and several other smaller tracts. The language is rather hard for some of us, but, as a rule, elders are able to make themselves understood pretty well in nine or ten months, and before leaving are pretty good Frenchmen."

From Dunedin, N. Z., Otago conference, Conference President George A. Christensen writes, Sep. 22: "The accompanying photo shows the headquarters of the missionaries in Dunedin, and also the four elders laboring in the Otago conference, the most southern conference of the Church of Jesus Christ of Latter-day Saints in the world. The work is progressing favorably, tracting and visiting



Back row—George A. Christensen, John Latimer, Jr.; front row—M. Wallace Woolley, Wilford M. Johnson, Elders laboring in Otago conference, New Zealand, the most southern conference in the world.

take up a good deal of the time. Street meetings are being held at the present time, and occasionally the elders are given an opportunity to address certain of the town societies. New friends are constantly being made, which encourages the work and lightens the burden; and whenever a new friend is made, it is a victory over prejudice which is slowly but surely being overcome. All the elders

are pleased with the prospects of their conference and expect to reap a harvest before the year is ended."

Elder John L. Herrick has been chosen by the First Presidency to preside over the Western States mission, comprising Colorado, Nebraska, the Dakotas, Wyoming and New Mexico, with headquarters at Denver, Colorado. His appointment to succeed former President Joseph A. McRae, who goes to Independence, Mo., to fill a position with the Daniels Plow Co., was made public on November 6. Elder Herrick was born in Ogden, and is about forty years of age. For more than twenty years he served on the Weber stake board, Y. M. M. I. A., and was the stake superintendent of that organization, for nine years, until the late division of the stake, when he was chosen a member of the High Council of the reduced Weber stake. He is a capable business man, a faithful Church worker, full of integrity, cheerful in the performance of his tasks, and loyal to his friends.

Elder Albert B. Foulger, writing from Kimberley, South Africa, September 28, says, relating to the work that is being done in promoting the gospel in the "diamond fields," of far-off Africa: "The report of my first years' labors, together with my companion Elder J. G. McKay, of Huntsville, Utah, who labored with me in that district, is: Tracts distributed, 33,860; books distributed, 12,058; invitations, 1,998; gospel conversations, 4,734; meetings held, 186; baptisms, 12; children blessed, 9; people administered to, 12, eight of whom received relief. Besides the above, many friends have been found, several of whom have applied for baptism. Our meetings are well attended, and much interest is being manifest."

It was announced on November 20, that Elder Thomas E. McKay, counselor in the presidency of the Ogden stake, and county superintendent of schools of Weber county, has been chosen to preside over the Swiss and German Mission, to release Elder Serge F. Ballif, of Logan, who has had charge of that mission for several years. Elder McKay will resign his office and prepare immediately to enter upon his missionary duties.

First and Second Year Books Bound Together.—The first and second Year Books bound together in good, strong cloth binding can now be had, post paid, at a cost of seventy-five cents. Send in your orders at once to the general secretary. The number is limited to less than one thousand, and will soon be gone; so that those who desire these valuable numbers of the Year Book in the more permanent form of binding than in paper will do well to send in their orders at once prepaid. Also we call the attention of quorum presidents to the desirability of prompt payment for the second Year Books sent to them. The books sent to the respective quorums are surely by now distributed and paid for; and the amount collected should be sent to the Seventies General Secretary at once that the First Council may make prompt settlement with their printers and meet other expenses attending upon the publication of the Year Book. Bring this matter to the attention of the quorums, and your secretaries, Messrs. Presidents, and let us have a prompt response to this appeal.

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

Singing and Quorum Quartets.—Many of the quorums have followed the suggestions made in our first Year Book with reference to singing practice in the quorums and the organization of quorum quartets. Where these instructions have been followed the happiest results have been attained. In some quorums that we have visited the musical numbers have been among the most successful and entertaining features of the meeting. We call attention to the fact that the instructions given in the first Year Book on the subject of singing should be regarded as permanent instruction, and followed this year as well as last. We believe it is possible for every quorum to have a quartet, one or even more than one, and this should not be neglected, for "part singing" can be a very interesting feature of our class exercises, and will give variety to the exercises and increase the interest and attractiveness of our quorum meetings. Sing, brethren, sing; and sing with the spirit and the understanding also.

The Addition of New Members.—The councils of the respective quorums should be on the alert in the matter of securing new members where the quorum membership is not complete. While the matter of agreeing upon the elders who will be recommended to the several quorums will finally rest with the presidents of the stakes and the First Council of the Seventy, there can be no objection to our local presidents taking note of the young men within their respective quorum districts, who, in their judgment, would be suitable for ordination to the office of Seventy, and sending a list of their names to the First Council of Seventy, who will take up the matter of their becoming Seventies with the presidents of the stakes. In this connection we desire also to say that our local presidents are not under obligation to accept every elder who may be suggested by the local authorities; but they should make themselves acquainted with the men recommended to their quorums before accepting them. Our presidents have a voice in this matter, and also are responsible for the kind of men they receive, and should exercise good judgment in the matter of approving men for ordination into our quorums. In this connection we remind our presidents of the instructions given by President Joseph F. Smith, quoted in last Year's Book, page 168, to the following effect:

“Gather in the strong, the vigorous, the young and able-bodied who have the spirit of the gospel in their hearts to fill up the ranks of the Seventy, that we may have ministers to preach the gospel to the world. They are needed.” Indeed they are, and the First Council rely upon the judgment of our local presidents to secure the class of men here described.

To Seventies Still in the Sunday Schools.—There comes to the First Council of the Seventy occasional complaints that presidents and members of the Seventy’s quorums who were at the commencement of the new move temporarily excused from attendance upon quorum meetings on Sunday morning in order to devote themselves to Sunday school work, complaints that they are still retained by the Sunday school authorities, and in some cases with small prospects of their being released in the near future. In discussing this matter with the view of having it adjusted as soon as possible, the First Council thought it proper to suggest to our Seventies so engaged, that they would do well to take up the matter themselves in their own interests and in the interests of their quorum and its work. The understanding from the commencement has been that our brethren will be excused as soon as persons competent to take their places can be found. If the local authorities either of the wards or in the Sunday schools are not using proper diligence to find persons competent to act in their stead, let our Seventies take up the matter in their respective departments, put men in a course of training and instruction to take their place, and then call the attention of the local authorities to the fact that such and such a brother is competent to act in their stead; and that they desire their release in order to take up the Seventy’s work, that they may stand in their place and work with the quorum of the Holy Priesthood with which they are identified. Surely it will be conceded that men in the organized stakes of Zion ought not to be separated for any great length of time from acting in connection with the quorum of the Priesthood of which they are members. Every proper means should be employed to have the Seventies meet regularly with their quorums.

Approval of the New Seventy Movement.—Occasionally we get words of good cheer concerning the success of the course of study now pursued by the Seventy’s quorums. The senior president of the 107th quorum recently said in a communication to the General Secretary: “We have finished our last year’s text book (Year Book), and are ready to begin our work in the new book next Sunday, November 1st. * * * Our quorum is now in very good condition, and since we received the text book (the Year Book) a greater interest has been taken by all the brethren. We have received more information from our quorum meetings the past year than we have during the fifteen years combined since our quorum was organized. So I, for one, in connection with our quorum, feel to congratulate the First Council of Seventy in their wise selection of materials to make our meetings interesting. The Seventies here just feel delighted. We have nearly completed the collection of our annual fund, and we believe we will be able to collect it in full—one hundred per cent.”

The senior president of the 13th quorum gave us the following word of cheer, and adds several important suggestions found in the following communication: "The universal sentiment in relation to the new system instituted for the quorums of Seventy is that it is an excellent arrangement for the purposes to be attained. Systematic study is the essential feature. An interest is created and sustained by successive and consecutive lessons. Great progress has been made during the past year in home reading and study and individually qualifying for the lessons assigned; and while the progress is marked, it is not confined to a few, but is diffused throughout the whole class. As a body we are benefitted, and better qualified for the labors and duties of Seventies.

"While recognizing these facts, we regret that our operations are not extended to and participated in by a larger number of members. Quite a number of our members have already been upon missions. Six out of the seven members of our council have filled foreign missions. Also a number of our members have responded to this call. Those who have not, by reason of financial and other causes, are temporarily excusable. There are, therefore, very few members of our quorum who could immediately respond to a call. This is perhaps to be regretted, because by reason of these studies our members are better informed and better prepared for the preaching of the gospel than ever before. We would suggest, then, in view of all these conditions:

"First. That presidents of stakes and bishops give us more of the young men who are prospective missionaries. If they are worthy to be called as missionaries, which is being done every day, are they not equally worthy to be assigned to us to receive this course especially designed for them?

"Second. A closer affiliation between the president of the stakes and bishops and the Seventies' quorums. We are all working for the same purpose. In our quorum every member of the council and the great majority of our members are acting as ward teachers and are subject to the bishop's call in everything that does not interfere with our duties as Seventies.

"Third. That M. I. A. and Sunday schools do not make calls upon Seventies to perform labors connected with them that will interfere with their attending their class meetings.

"Fourth. That Seventies will understand their first allegiance is to their quorum."

Lessons I and II in the Second Year Book.—We learn that a little confusion has arisen in the minds of some of the brethren in relation to the use of the terms "Intelligences," and "intelligence," in Lessons I and II of the Second Year Book. The plural ending of the word is given in these lessons both "ies" and "es." The former spelling is wrong and results from careless proof reading. The plural and singular forms stand respectively for the descriptive name of those intelligent entities which the Prophet Joseph Smith declares to be self-existent and eternal beings. Our phraseology is nearly always more or less imperfect, and inadequate to match ideas; but a little care and patience will usually lead us out of our difficulties. Take this passage from the Doctrine and Covenants, quoted

in the Year Book, as an example. The revelation represents the Christ as speaking, saying: "I was in the beginning with the Father and am the first born." Then he extends the fact of the existence of intelligences in that "beginning with the Father" to others besides himself—to the Prophet Joseph, in fact, and to those who were with him when the revelation was being received—"Ye were also in the beginning with the Father, that which is spirit, even the spirit of truth." That is, that part of the brethren that is spirit—that was in the beginning with the Father. Then the Savior still further extends the fact of the existence of Intelligences in that "beginning with the Father," beyond the few here specified to the whole race, by saying: "Man"—he unquestionably means the race, the term is generic—"Man was in the beginning with the Father." This is followed with—"Intelligence, or the light of truth (*i. e.* the power which perceives truth—Intelligence or Intelligences) was not created or made, neither indeed can be" (Doc. and Cov. Sec. 93). Though the language here is somewhat involved, shining through it is a great truth, namely, that intelligent entities are not created things, but are self-existent, not only not created but uncreatable. It may be objected that the word used in the revelation is "Intelligence" the singular form, not the plural, "Intelligences;" and it may be urged that it means intelligence in mass not the intelligent entities embodied in men. This cannot be the true construction, for two reasons: first, because intelligence (meaning intelligence that cognizes truth—"the light of truth"—not acquired knowledge or information) does not exist in mass, as one may think of water gathered into mass, as an ocean. So far as human experience instructs us, or human conception may extend its thought, intelligence is associated with personality, with an entity; and second, the whole passage (verse 29) requires that "intelligence" as there used shall be understood in the plural sense; it is used in the plural sense. "Man," meaning the race, therefore men, all men, were "in the beginning with the Father." Then, following right on, "Intelligence, or the light of truth, was not created or made, neither indeed can be." That is, the intelligence in men, hence separate intelligent entities, or the plural sense "intelligences" (required for the reason that the collective noun "man," meaning the race of men, is used) were not created or made, nor can they be. The conclusion here reached is inevitable: intelligences are not created or creatable; and be it remembered, the source of the doctrine is in the revelations of God, which the Prophet Joseph Smith only amplifies in those quotations from his discourses found in the Year Book, Lessons I and II.

In this connection, by the way, we call attention to the fact that in the January ERA will be published what is known as the "King Follett Sermon," delivered by the Prophet Joseph Smith at the April conference of the Church preceding his martyrdom. A discourse which more than any other deliverance of the Prophet deals with the great questions of human and divine life; with beginnings and continuances; with life and death; with relations of intelligences and all that concerns the past, present, and future existence of man. We suggest that our presidents see to it that the sermon is read in all our quorums, since it covers, in a way, and justifies the first five lessons of the Second Year Book.

MUTUAL WORK.

BEAR RIVER STAKE SUPERINTENDENCY.

Under date of October 21, 1908, Secretary J. H. Archibald of Garland, Utah, advises this office of the organization of the superintendency of the New Bear River Stake Y. M. M. I. A. as follows: Franklin D. Welling, superintendent; Thomas E. King, A. H. Archibald, counselors; and J. H. Archibald, secretary. The wards of the new stake are: Beaver, Bothwell, Deweyville, East Garland, Elwood, Fielding, Garland, Plymouth, Riverside, Thatcher.

TO OUR FRIENDS AND SUBSCRIBERS.

The annual adjustment of the books of the IMPROVEMENT ERA is now being made, and in the turmoil it may be possible that some orders be missed, and errors occur. We invite our friends to inform the office immediately of any failure to receive the magazine promptly. We also request the officers who canvass for subscribers to send in the names immediately that the orders may be promptly filled. Manuals may be obtained from the local officers, but are not sent to individual subscribers except upon request. Where the presidents have not yet canvassed the wards, this should be done immediately, so that the subscribers may not have to wait for the magazine. Some complaints have come in charging that no effort has been made in some wards to canvass for subscribers. We trust that our presidents, or those whom they have appointed to take charge of the work, will be loyal in this respect and make the canvass immediately. We hope to make our lists reach the desired 15,000.

AROUND THE WORLD.

Elder Andrew Jenson has just issued from the press, an illustrated book of 360 pages, containing a description of his journey around the world some years ago. There are 84 chapters with nearly 100 illustrations. The book is a lively description of nations, men and countries, as seen through the eyes of the author in his journey around the globe to obtain information concerning the records of the Church. It contains, therefore, important historical incidents relating to the Church organizations in the various parts of the world, as well as geographical

and other descriptions which are calculated to enlighten and interest the general reader. The book is printed at the office of *Bikuben*, and is offered as a prize to subscribers who pay in advance for that publication. The book is printed in the Danish language.

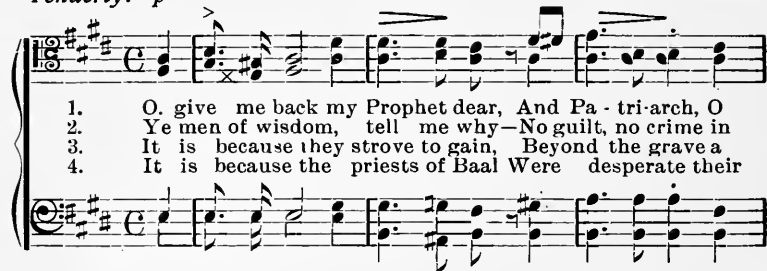
O GIVE ME BACK MY PROPHET DEAR.

(MALE QUARTET OR CHORUS.)

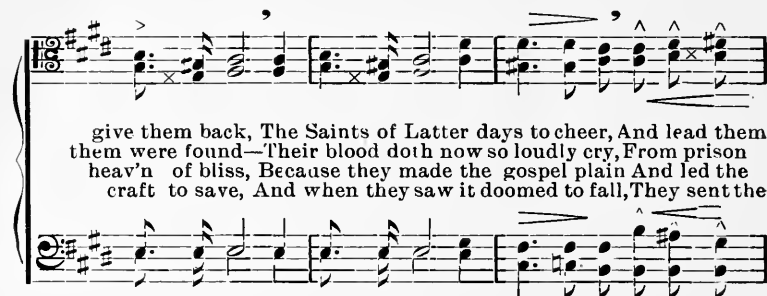
WORDS BY JOHN TAYLOR.

MUSIC BY EVAN STEPHENS.

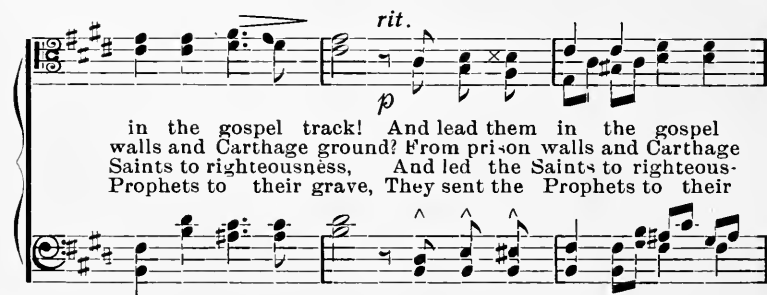
Tenderly. p



1. O. give me back my Prophet dear, And Pa - tri-arch, O
 2. Ye men of wisdom, tell me why—No guilt, no crime in
 3. It is because they strove to gain, Beyond the grave a
 4. It is because the priests of Baal Were desperate their



give them back, The Saints of Latter days to cheer, And lead them
 them were found—Their blood doth now so loudly cry, From prison
 heav'n of bliss, Because they made the gospel plain And led the
 craft to save, And when they saw it doomed to fall, They sent the



rit.
p
 in the gospel track! And lead them in the gospel
 walls and Carthage ground? From pri-on walls and Carthage
 Saints to righteousness, And led the Saints to righteous-
 Prophets to their grave, They sent the Prophets to their

mf a tempo.

track! But O, they're gone from my embrace, From
ground? Your tongues are mute, but pray attend, The
ness; It is because God called them forth, And
grave. Like scenes the ancient Prophets saw, Like

earthly scenes their spir - its fled, *p* Two of the best of
secret I will now re - late, Why those whom God to
led them by his own right hand, Christ's coming to pro-
these the ancient Prophets fell, And, till the res - ur-

cres. f
Adam's race now lie entombed a - mong the
earth did lend, Have met the suffering mar - tyr's
claim on earth, And gather Is - rael to their
rec - tion dawn, Prophet and Pa - tri - arch, fare-

ri dim.
dead, 'Now lie entombed a - mong the dead.
fate, Have met the suff'ring mar - tyr's fate.
land, And gathered Israel to their land.
well, Prophet and Pa - tri - arch, fare - well.



WARD AND GYMNASIUM HALL.

On account of numerous inquiries sent me from the country districts of Utah, and the general interest being taken by the Church, from Canada to Mexico, in adopting a course in physical education or athletics, in connection with the regular M. I. A. work, I take this opportunity of using the M. I. A. organ as a means of reaching the M. I. A. workers of the entire Church.

When gymnasium or amusement hall is spoken of it readily associates itself with a large amount of money to be expended, and thinking it impossible to raise sufficient funds, the scheme falls through. There is absolutely no doubt in my mind but that the people now are converted to the harmonious development of the body and mind, and taking it for granted that you are converted to the idea, I shall undertake to show you that a crude though decidedly attractive room may be equipped where basket ball, hand ball and gymnastic work, can be given in every ward, at a comparatively small cost.

As basket ball is the greatest of all indoor games in the country, and especially in the state of Utah, I shall describe in brief how (for the annual fee of \$5 each for twenty-five men) a well equipped game room can be maintained.

First the room must be secured, I do not count this, nor the lighting or heating as equipment. The room should be as large as possible, especially should the ceiling be high. The rules specify that the basket ball court shall not be larger than thirty-five by seventy feet, (35x70) but does not say it shall not be smaller, in fact, all basket ball courts in the state at present are smaller. The windows must be screened, or strips of hard wood placed six inches apart to prevent the ball from breaking the glass. The lights must be protected by wire netting, usually a wire waste basket is of sufficient strength to protect the lights.

The room thus provided, the next is the court. The diagram of the courts is simple, and is illustrated in all rule books for basket ball. Two basket ball goals made of iron, the rims being made of the same size steel as a tooth of a hay rake, eighteen inches in diameter, are used; and, in fact, an old hay rake tooth will do nicely where the regular goals cannot be secured. One ring is placed at each end of the court, fastened to a solid back board four by six feet (4x6); the rings or goals are fastened on the back board one foot from the bottom on the back, and project six inches outward. Said goals are placed ten feet above the floor, and iron braces supporting the goal are placed in such a manner as not to interfere with the balls being thrown in the goal when directly under it. Nets for the goals may be made from mason's twine or small window-cord rope.

The goals and nets being up, the floor marked off, (according to rule book), the ball is the next consideration. The ball is an inflated rubber bladder with a leather covering. It shall not be more than thirty-two inches nor less than thirty inches in circumference, and shall weigh not more than twenty-one ounces, nor less than eighteen ounces. The ball is blown up tightly by means of a bicycle or air pump, laced up, and is ready for use. We now have the floor, the goals and the ball provided for; the next is the man.

The basket ball equipment consists of rubber-soled shoes, (high tops preferred) long stockings, knee pants, jock straup, and a one-quarter sleeve jersey. The basket ball played in this state, and most all others, is played under the Spalding rules, and as the only house in Utah carrying Spalding goods is the Western Arms and Sporting Goods Company, all balls to be official must come from them. They are located at No. 115 So. Main St., Salt Lake City, Utah, and the price of a Spalding official No. M. Ball is \$6. The nets and goals combined are also carried by them, and cost \$3.75 per pair.

If you can go a step further, and use the room for light gymnasium work as well as basket ball, a few Indian clubs and dumb bells may be had at about thirty cents per pair. The one pound club is preferable, and the "Chautauqua" club carried by the Naragansett Machine Company, of Providence, Rhode Island, is the best. Twenty-five pairs of each may be delivered to you at an approximate cost of forty cents per pair.

A pair of flying rings, one of the most attractive features of a gymnasium, may also be had at an approximate cost of \$10.

Thus it will be seen that a room for a gymnasium may be fitted up with a basket ball court, twenty-five pairs of Indian clubs, twenty-five pairs of dumb bells, and a pair of flying rings at an approximate cost of \$50. to \$75. The room may also be used for hand ball, indoor base ball, class drills and for social features.

The above articles are among the most attractive pieces in a gymnasium and are the least expensive; vaulting horses, parallel bars, horizontal bars, buck horses and spring boards are very expensive, and although very desirable, are not necessary, and especially for a ward amusement hall and gymnasium.

A shower bath, especially in cities where water systems are installed, is an excellent thing to provide, as aside from the hygienic value of a bath, after exercise, it is a great preventive of colds after a vigorous hour or so in the gymnasium.

PROF. E. J. MILNE,

Physical Director, University of Utah.

SUGGESTIVE PRELIMINARY PROGRAMS.

13. Conversation—1. What is it? 2. How cultivated? a. Observation of surroundings; b. Books; c. Association with superiors; 3. Topics. a. Of mutual interest; b. Of an elevating character. 4. Examples.
Hymn, "Lord we ask Thee ere we part."

14. Gossip—1. Prevalence of. 2. Effects: a. On self; b. On others.
Poem, "The arrow and the song"—Longfellow (This is also set to music).
Hymns, Psalmody Nos. 214, 217. Sowing.
15. The charm of story telling—1. Desirability. 2. How to acquire: a. Fund of stories; b. Fitness in applying them. 3. Advantage.
Poem, "The day is done"—Longfellow (also set to music).
NOTE.—The old ballads are suitable for this evening. Among the fine ones are the following, some of which will be found in most any collection of old songs: "Once in the purple twilight," "Believe me, if all those endearing young charms," "Silver threads among the gold," "Ben Bolt," "I cannot sing the old songs," "Flee as a bird," "Shells of the ocean," "Then you'll remember me," "My pretty Jane," "Annie Laurie" "The bridge." Among the pretty poems is the "Song" by Longfellow, beginning "Stay, stay at home, my heart, and rest." Also, he has many legends of interest. The "Old ballads" to be found in the Editorial and Guide Departments of the July Number of Vol. 15, *Young Woman's Journal*, show something of the charm of story telling.
16. Selfishness—1. The root of all evil. 2. Examples of selfishness. 3. Examples of unselfishness.
Hymns, Psalmody No. 34; "Scatter seeds of kindness."
17. Prayer—1. The only way to reach God. 2. When to pray. 3. How to pray: a. Supplication; b. Thanksgiving.
Hymns, Psalmody Nos. 207, 77, 8, 6, 365.
18. Individual inspiration—1. How to get it; a. By prayer; b. Right living; c. Recognizing its promptings. 2. How to use it: a. In spiritual things; b. in temporal things.
Hymns, "Bound in unbelief's degrading thrall?" "Let the Holy Spirit guide you," "Improve the shining moments."

DEATH OF JAMES P. OLSON.

James P. Olson, formerly of Brigham City, died on the 7th day of November, 1908, from the results of a fall from a load of wood, while he was coming down Willow Creek canyon, near Burley, Idaho. Elder Olson was a man of splendid character, open and aggressive, true to principle, energetic in Church work, and faithful to the gospel. His labors in the Y. M. M. I. A. in Brigham City, and Box Elder stake, as well as in a general way and for the ERA, are especially remembered, and the energy and enthusiasm with which he took hold of the work was characteristic of him in all the departments of life. His body was buried in the cemetery at Brigham city on the 13th of November. He was born in Denmark, of Swedish parents, August 1, 1870, and emigrated with his parents to New Zealand in 1875, where he joined the Church together with his father and one brother. In 1883, the father came to Utah, and he and his brother followed in 1885. He was second counselor in the Burley association at his death, and the officers of the associations, by John W. Gardner and Maggie G. Pulsipher passed a touching tribute of respect to his memory.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

New Stake of Zion.—On the 12th of October, the Bear River Stake of Zion was organized as follows, at a meeting held in Garland, Elders Rudger Clawson and George F. Richards being in charge: Milton H. Welling, president, formerly of Malad stake; Peter M. Hansen, Joseph Jensen, counselors; Herbert B. Foulger, stake clerk.

Maeser Memorial Building.—One of the great public buildings for Utah is the fine structure now being erected in Provo in connection with the Brigham Young University, to be known as the Maeser Memorial Building. The contract for the foundation was let some time ago, and it is expected the foundations will be completed about December 15. The Manti Stone Co. will supply the white sandstone to be used for the stones above the high basement, and Le Grand Young will supply Emigration canyon red sandstone for the lower story or basement. Stone cutting and other building operations will continue during the winter.

Western Pacific Ry. Opens Traffic.—The opening on November 10, of the Western Pacific Railway from Salt Lake with a tri-weekly mixed passenger and freight service, to Nevada, to connect with the Nevada Northern, is an important incident in the growth of railways in the West. The W. P. tracks connect with the Rio Grande tracks at Sixth West street, thence over Jordan, and south of the Great Salt Lake into Elko county, Nevada, a distance of about two hundred miles, where it connects with the N.N. Coal from the Rio Grande will now be supplied over this connection to Ely and to other cities and camps reached by the Nevada Northern. S. V. Derrah, assistant-general freight agent of the Rio Grande, is in charge of the traffic.

Resignation of President Eliot.—Charles W. Eliot, president of Harvard University, has resigned, and his resignation has been accepted to take effect no later than May 19, 1909, at which date he will have completed 40 years of service at the head of the University. He was born in Boston, Mass., March 20, 1834. He graduated from Harvard in 1853. He is one of the foremost speakers and writers in this country today, and has perhaps exerted a stronger influence upon

American thought than any other man of his period. He has set a great and steady pace and been very useful in work, and in the standards of living and working. While neither a genius nor specialist, he is still a great man, great in manhood, strength of body, vigor of mind, and in that fortitude, confidence and patience that grow out of unusual natural abilities. He inspires both respect and affection; is a helper of men, and possesses a living interest in humanity which he exercises with the utmost cheer and geniality.

Temperance and Saloons.—In the last number of the *IMPROVEMENT ERA*, the inspiring remarks of President Joseph F. Smith at the opening of the 79th semi-annual conference on ‘Temperance and the Word of Wisdom’ were printed in full. Elder Heber J. Grant who spoke at length immediately after upon the same subject, presented the following resolution:

Believing in the words and teachings of President Joseph F. Smith, as set forth this morning on the subject of temperance, it is proposed that all the officers and members of the Church of Jesus Christ of Latter-day Saints will do all in their power that can properly be done with law-makers generally, to have such laws enacted by our legislature soon to be elected as may be necessary to close saloons and otherwise decrease the sale of liquor and to enact a Sunday law.

The large congregation present representing the Church accepted the resolution by unanimous vote. It is therefore the duty of every person who belongs to the Church to put this resolution into practice, first personally, and then publicly, to use his influence with legislators to have the resolution put into effect by the enactment of law. No community of Latter-day Saints should tolerate a saloon where they have the power to close it, and should never be found supporting one, by patronage.

Death of a Noted Friend to the Latter-day Saints.—From the Danish papers we learn of the death of Jens Busk, for many years a representative of the people of northern Denmark to the Danish House of Representatives. He died suddenly at his home in Horsens, on the 29th of August. He was a radical who represented the common people, and for many years retained his seat in the congress of his country. He had a lively and cheerful disposition, and was a ready speaker, who used in the legislative halls the brogue of his native division of Denmark. He was a useful man for his party and did much for the common people of his country. But when his party came into power in the nation, he was compelled to reluctantly retire, and did not have the pleasure of enjoying a reward from the liberal government which he had spent the greater part of his life to establish. The writer remembers meeting him during 1890-92 in the Latter-day Saints’ meeting hall, in Copenhagen, many times. Mr. Busk was very fond of listening to the songs of the Latter-day Saints and visited the meetings more to hear them, as he said, than ‘the indifferent preaching.’ This he listened to, however, patiently, but with only little interest. He frequently took delight in arguing with the elders on the principles of the gospel, as well as concerning America and her laws and institutions. At times he appeared to be almost bitter in his opposition to the Saints, but he still continued to come to the meetings

and was in reality a friend. He has now gone where he will realize more fully that the truths that were spoken to him by the elders of the Church were the truths that he should have adopted in his life.

Kaiser Wilhelm Disciplined.—On October 28, the London *Telegraph* published an interview containing a frank statement of the world-policy of the German empire, credited to the Kaiser, and which he made known to a “retired diplomat.” The interview had reference to Anglo-German relations, and its object was to promote better feelings between Germany and England, but it had the opposite effect. The Emperor admitted that large sections of the middle and lower classes in Germany were unfriendly to Great Britain, but he was a good friend; and he cited numerous instances of the historical past to prove it, among which was this, that he used his influence during the Boer war to prevent the hostile combination of France and Russia against England. The incident caused great excitement. Prince Von Buelow, the German Chancellor, admitted in the German Reichstag that he had permitted the publication of the interview, and tendered his resignation to the Emperor, which was not accepted. The Emperor’s grave indiscretion was seriously discussed both in the Reichstag and the press, until the 17th of November when the Emperor yielded to the will of the German people, and practically promised that he would abandon his personal government ideas and bow to the popular will. It was a great victory for Von Buelow who is reported to have said to the Emperor in a final interview in Potsdam that he would resign, if the wishes of the German people were not respected. It was then the Emperor bowed to the will of the people, approved the Chancellor’s address in the Reichstag, and assured Prince Von Buelow of his continued confidence in him concerning the future conduct of state affairs. It will be interesting to watch for further developments.

The National Election.—At the national election on November 3, William Howard Taft, as the standard bearer of the Republican party, carried thirty states that will give him 321 electoral votes out of the total of 483, and make him the President of the United States after the 4th of March next. William Jennings Bryan received 162 electoral votes from seventeen states. He had 176 in 1896, and in 1900 he received 155. Four years ago, out of 476 electors chosen 336 were Republicans and 140 Democrats. The following states this year went Democratic with pluralities ranging from 1,500 in Nevada to 100,000 in Texas: Alabama, Arkansas, Colorado, Florida, Georgia, Kentucky, Louisiana, Maryland and Mississippi, Nebraska, Nevada, North Carolina, Oklahoma, South Carolina, Tennessee, Texas and Virginia. Four years ago Nebraska, Colorado and Nevada were Republican. Maryland’s vote is divided, two electors going to Taft and six to Bryan. New York gave Taft a plurality of 203 000, and Governor Charles E. Hughes, about 70,000. The New York Legislature has an increased Republican majority. Senator Foelker, who recently left his sick bed to give Governor Hughes the vote needed in the state legislature to carry the anti-gambling and race track bill, has been sent to Congress. General relief is felt throughout the nation at the result of the national election, and business interests are improving as a consequence. In the present Congress the Republicans have a majority of 30 in the

Senate and 53 in the House. It is barely possible that this will be slightly reduced in the next Congress, but cannot at this writing be definitely stated. Twenty-nine states elected governors, and 25 elected legislatures, which will choose U. S. Senators. Ohio, Indiana, and Minnesota, while electing Republican electors, chose Democratic governors; while Missouri elected a Republican governor, the first in many years. Utah went Republican by a plurality of at least 20,000; and in Salt Lake City, the "American" party candidates, instead of winning the county, as they had counted, lost not only the county but also the city, which is no small cause for congratulation. That party had threatened the leaders of the "Mormon" Church with prison or exile, in fact had adopted that slogan in their political campaign.

HE LIVES AGAIN.

Break forth into praises ye sons of the earth;
Sing anthems of peace, 'tis the Lowly One's birth.
Let your songs and your praise ascend to the sky,
And echo the strains of the chorus on high.
Attune all your voices, shout praises again;
Sing the dear song of old, "Peace on earth to all men."

Ye stars of the morning, in one sweet accord,
Sing together the glory of Jesus our Lord.
Go herald this message from sphere unto sphere;
Of these tidings of joy let the universe hear.
Oh, waft his glad word on the wings of the morn,
That Jesus, the Lord of the earth, has been born.
Look up all ye slumbering nations, behold!
For the Word is made flesh, as prophets foretold.
And the Star of the East is shining again
To lighten the way of the children of men.
Its soft rays have pierced through the dense dark of night;
The gloom of the ages gives place to the light.

Ye bells in the steeples, in sweet cadence chime,
With a measure pronounced and a rhythm sublime;
Ring out to the world, yes, ring strong and clear,
Let the message reverberate far and near.
Proclaim to all men and in every clime,
The glorious word of the glad Christmas time.

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